

Islam Questions And Answers:

Polytheism (Shirk) and Its Different Forms

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Introduction

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon His last Messenger, Prophet Muhammad, and on his family and his companions.

This book, Polytheism (Shirk) and Its Different Forms, is the fifth volume of a series of authoritative Islamic books entitled Islam: Questions And Answers. The overall series discusses issues relevant to Islam, and present accurate and reliable information based on the true beliefs and practices of the Prophet (Peace and Blessings of Allaah be upon Him) and his companions. The objectives of the various books

include:

to teach and familiarize Muslims with various aspects of their religion

to be a source for guiding people to Islam

to assist in solving the social and personal problems of the Muslims in an Islamic context

The books are directed towards Muslims and non-Muslims alike. Subject areas include, but are not limited to, Islamic fiqh and jurisprudence, Islamic history, Islamic social laws (including marriage, divorce, contracts, and inheritance), Islamic finance, basic tenets and aqeedah of the Islamic faith and tawheed, and Arabic grammar

as it relates to the Qur'an and Islamic texts.

The books are compilations of questions and responses about Islam, from both Muslims and Non-Muslims. The responses are handled mainly by internationally re-nowned Islamic shaykhs and scholars, including Shaykh al-Islam Ibn Taymiyah, Ibn Katheer, al-Albaani, Shaykh Ibn Baaz, Ibn al-Jawzi, Ibn al-Qayyim, Al-'Izz ibn 'Abd al-Salaam, al-Nawawi, Shaykh 'Abd al-Kareem, al Khudayr, Al-Dhahabi, al-Qurtubi, Al-Sindi, al-Shawkaani and al-Bastawi using only authentic, scholarly sources based on the Qur'an and sunnah. References, which include Haashiyat Ibn Maajah, Sharh Saheeh Muslim, Fataawa al-Lajnah al-Daa'imah,

Silsilat al-Ahaadeeth al-Da'eefah, Al-Mawsoo'ah fi Ahaadeeth al-Mahdi al-Da'eefah wa'l-Mawdoo'ah, Al-Manaar al-Muneef and Fataawa Islamiyyah, are provided where appropriate in the responses. The book provides the reader with cross references of other pertinent responses not necessarily in the same volume, but also in other volumes of the series. However, each volume is complete in itself. The book records accurately the answers the contributing Sheikhs and scholars gave to the questions put to them. These are not necessarily the answers which other sheikhs and scholars would have given. Depending on circumstances, for example, Islam permits different solutions to some questions

The book also provides the reader with cross-references to other pertinent responses not necessarily in the same volume, but also in other volumes of the series. However, each volume is complete in itself.

It is intended that this present series of Books will cover the following subject areas (insha-Allah):

Aqeedah (Basic Tenets of Faith); Usool ul-Fiqh (Science of evidence that serve a basis for Fiqh), Fiqh (Jurisprudence and Islamic Rulings), Da'wah (Inviting others to Islam), Aadaab (Manners), Akhlaaq (Character and Morals), Tareekh wa ul Seerah (Islamic history and biography), Tarbiyyah (Pedagogy, education, and

upbringing) and Mashakil Nafsiyah wa Ijtimaa'yah (Psychological & Social Problems).

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Chapter 1

Polytheism (Shirk) and its different forms

33844: Regarding some sounds when leaving as being bad luck

Question:

If some one calls you from the back or when you are going out suppose you got little hit, say, by a door. I heard, if you don;t sit for a second to pass

a moment, which could bring you bad luck/accident, you would face the bad luck/accident. Are these true? Can you use the Quran and the hadiths about these?.

Answer:

Praise be to Allaah.

What you have heard is not correct, rather that is a kind of tatayyur (superstitious belief in bird or other omens) or regarding seeing and hearing certain things as being bad luck. This is the way of the ignorant and the mushrikeen, who used to let such things keep them from doing what they wanted. Allaah criticized them for that and said

(interpretation of the meaning):

“Verily, their evil omens are with Allaah but most of them know not”

[al-A’raaf 7:131]

“They (Messengers) said: Your evil omens be with you! (Do you call it evil omen) because you are admonished? Nay, but you are a people Musrifoon (transgressing all

bounds by committing all kinds of great sins, and by disobeying Allaah)”

[Yaa-Seen 36:19]

The Prophet (peace and blessings of Allaah be upon him) forbade superstitious belief in omens and said that it is a kind of shirk (associating others with Allaah) that detracts from Tawheed, because superstition is something that the Shaytaan uses to create fear. It is mentioned in several ahaadeeth that it is forbidden, such as the following:

The hadeeth of Abu Hurayrah (may Allaah be pleased with him) who said: The Messenger of

Allaah (peace and blessings of Allaah be upon him) said: “There is no ‘adwaa [transmission of infectious disease without the permission of Allaah], no tiyarah [superstitious belief in bird omens].” Narrated by al-Bukhaari, 5757; Muslim, 102.

It was narrated by Abu Dawood (3910), and al-Tirmidhi (1614) who classed it as saheeh, from Ibn Mas’ood (may Allaah be pleased with him) in a marfoo’ report: “Tiyarah is shirk, tiyarah is shirk,” but there is no one among us (who does not feel such things) but Allaah takes it away by means of tawakkul (putting one’s trust in Him).

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The words “but there is no one among us (who does not feel such things) but Allaah takes it

away by means of tawakkul (putting one's trust in Him)" are the words of Ibn Mas'ood, not of the Prophet (peace and blessings of Allaah be upon him).

What this means that there is no one among us who does not have some superstitious feelings in his heart, but Allaah takes them away from his heart by means of trust in Him and delegating one's affairs to Him.

It was also narrated that Anas ibn Maalik (may Allaah be pleased with him) said: The Messenger of Allaah (peace

and blessings of Allaah be upon him) said: "There is no

'adwaa [transmission of infectious disease without the permission of Allaah] and no tiyarah [superstitious belief in bird omens], but I like fa'l." They said, "What is fa'l?" He said, "A good word." Narrated by al-Bukhaari, 5756; Muslim, 2220.

These ahaadeeth clearly indicate that tiyarah (superstition) is haraam and is a kind of shirk, because it means that the heart is attached to something other than Allaah. The people of the Jaahiliyyah believed that it could bring them some benefit or ward off some harm if they did whatever was dictated by their superstitions, and

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it was as if they were associating others with Allaah. So the Lawgiver cancelled that and demonstrated it to be false when He told them that it has no effect on bringing benefits or warding off harm.

Once this is established, if any such thing happens to you, then you have to fear Allaah and put your trust in Him, and seek His help and never pay any attention to it. You should handle the matter by doing what the Prophet (peace and blessings of Allaah be upon him) enjoined, as narrated by Abu Dawood (3919) with a saheeh isnaad from ‘Urwah ibn ‘Aamir (may Allaah be pleased with him) who said: Mention of tiyarah was made in the presence of the Messenger of Allaah (peace and blessings of Allaah be upon

him), and he said: “The best of it is fa’l (optimism, belief in good omens) and it should not prevent a Muslim from going ahead (with his plans). If any one of you sees something that he dislikes, let him say. ‘*Allaahumma laa ya’ti bi’l-hasanaat illa anta wa laa yadfa’ al-sayi’aat illa anta, wa laa hawla wa laa quwwata illa bika* (O Allaah, no one brings good things but You and no one wards off bad things but You, and there is no power and no strength except with You).”

Imam Ahmad narrated in his *Musnad* (2/220), and al-

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Albaani classed as saheeh in *al-Saheehah* (1065) the hadeeth of ‘Abd-Allaah ibn ‘Amr ibn al-‘Aas (may Allaah be pleased with him): “Whoever lets tiyarah (superstition) stop him from doing something is guilty of shirk.” They said, “What is the kafaarah (expiation) for that?” He said, “To say: *Allaahumma la khayra illaa khayruka wa laa tayra illaa tayruka wa laa ilaaha ghayruka* (O Allaah, there is no good except Your good, no birds except Yours, and there is no god beside You).”

It should also be noted that tiyarah will not harm the one who ignores it and goes ahead and does what he wants to do. But as for the one who does not sincerely put his trust in Allaah and who

gives in to the Shaytaan and his waswaas (whispers), he will be punished by falling into the thing that he dislikes, because he has turned away from faith in Allaah. Allaah says (interpretation of the meaning):

“Whatever of good reaches you, is from Allaah, but whatever of evil befalls you, is from yourself.”

[*al-Nisa’* 4:79]

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45694: What did the Prophet (peace and blessings of Allaah be upon him) mean by “No contagion (‘adwa)”?

Albaani classed as saheeh in *al-Saheehah* (1065) the hadeeth of ‘Abd-Allaah ibn ‘Amr ibn al-‘Aas (may Allaah be pleased with him): “Whoever lets tiyarah (superstition) stop him from doing something is guilty of shirk.” They said, “What is the kafaarah (expiation) for that?” He said, “To say: *Allaahumma la khayra illaa khayruka wa laa tayra illaa tayruka wa laa ilaaha ghayruka* (O Allaah, there is no good except Your good, no birds except Yours, and there is no god beside You).”

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[*al-Nisa’* 4:79]

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45694: What did the Prophet (peace and blessings of Allaah be upon him) mean by “No contagion (‘adwa)”?

Question:

What is the original text of the hadeeth “There is no ‘adwa in religion” and what is meant by that?.

Answer:

Praise be to Allaah.

6

There are several versions of this hadeeth. Al-Bukhaari (5776) and Muslim (2224) narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “There is no ‘*adwa* (transmission of infectious disease without the permission of Allaah) and no *tiyarah* (superstitious belief in bird omens), but I like good omens.” They said: What is a good omen?” He said: “A good word.”

Al-Bukhaari (5316) narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “There is no ‘*adwaa* [contagion, transmission of infectious disease without the

permission of Allaah], no tiyarah [superstitious belief in bird omens], no haamah [refers to a Jaahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no Safar [the month of Safar was regarded as “unlucky” during the Jaahiliyyah].”

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

The words of the Prophet (peace and blessings of Allaah be upon him) “There is no ‘adwa” are general in meaning, thus the Prophet (peace and blessings of Allaah be upon him) states that there

is no contagion (without the permission of Allaah).

‘Adwa (contagion) refers to the spread of a disease from a sick person to a healthy one. What happens in the case of physical diseases may also happen in the case of psychological diseases. Hence the Prophet (peace and blessings of Allaah be upon him) said that a bad companion is the like one who operates the bellows: Either he will burn your clothes, or you will notice a bad smell from him.

The words “there is no ‘adwa” include both physical and psychological diseases, even though it is more apparent with regard to physical disease.

The words “no tiyarah (lit. superstitious belief in bird omens)” refers to feeling superstitious because of something that you see, hear or know..

With regard to the words “no haamah”, haamah is interpreted in two ways:

1 – That it is a bird similar to an owl, or an owl. The Arabs believed that if a person was killed, his bones became a haamah that could fly and shriek until he was avenged. Some of them believed that

the haamah was the soul of the slain person.

2 – Some of the Arabs said that the haamah was a particular bird, which they regarded as a bad omen. If it landed on the house of one of them and made a sound, they said that it was predicting a death. They believed that this was a sign that that person would die soon. All of these are undoubtedly false beliefs.

The words “No Safar” refers to the month of Safar, which the Arabs used to regard as inauspicious, especially for marriage.

And it was said that it was a stomach disease that affected camels and was transmitted from one camel to another; based on this, mentioning it

after ‘adwa (contagion) comes under the heading of mentioning something specific after something general.

It is more likely that what is meant by Safar here is the month, and that what is meant by saying “No Safar” is that it is not to be regarded as inauspicious, rather it is like any other time, during which good or bad things may be decreed.

This does not mean that these things do not happen, because they do happen. Rather it is a statement that they do not have any effect. The One Who causes things to happen is Allaah. If any of these things has a known effect then that is valid and real; if any of them is imagined to have an effect, then that is invalid and false. Thus the hadeeth demonstrates that if there is a valid effect, it cannot be attributed to that thing itself (rather the One Who causes it to happen is Allaah). If the effect is merely imagined, then this hadeeth is stating that it has no effect in the first place.

With regard to the words “no contagion (‘adwa)”: contagion is something that happens, as is

indicated by the words of the Prophet (peace and blessings of Allaah be upon him), “Do not put a sick one with a healthy one” i.e., the owner of a sick camel should not bring it to the owner of a healthy camel, lest the contagion be transmitted.

And the Prophet (peace and blessings of Allaah be upon him) said: “Flee from the leper as you would flee from a lion.” Leprosy is a serious disease that is transmitted quickly and kills the one who catches it. It was even said that it is a plague. Hence the command to flee from the leper so that the disease will not be transmitted from him to you. This is an affirmation of the effect of contagion, but its effect is not inevitable in such a way that it affects people by itself.

The command of the Prophet (peace and blessings of Allaah be upon him) to flee and not to bring sick camels to where healthy camels are comes under the heading of avoiding the means (that lead to sickness), not attributing the effect to the means themselves. The means do not affect anything themselves, but we should avoid the things that may be a cause of calamity, because Allaah says (interpretation of the meaning):

“and do not throw yourselves into destruction”[al- Baqarah 2:195]

We cannot say that the Messenger (peace and blessings of Allaah be upon him) was denying the effect of contagion, because contagion is something that is proven to exist in real life and is mentioned in other ahaadeeth.

When the Prophet (peace and blessings of Allaah be upon him) said “there is no ‘adwa”, a man said: “O Messenger of Allaah, the camels may be healthy like deer, then a mangy camel comes and mixes with them and they all get the mange.” The Prophet (peace and blessings of Allaah be upon him) said: “And who infected the first one?”

meaning that the disease came to the first one with no contagion, rather it came from Allaah. By the same token, if it was transmitted by contagion, then it was transmitted by the command of Allaah. A thing may have a known cause or it may not have a known cause. The mange of the first one does not have a known cause, apart from the fact that it happened by the will and decree of Allaah, and the mange that came after it does have a known cause. But if Allaah wills the camel will not become mangy. Hence sometimes a camel may get the mange but then it recovers and does not die. The same happens with the plague and cholera; they may enter a house and some may get sick and die, while others are not affected at all.

We have to put our trust in Allaah and depend on Him. It was narrated that a leper came to the Prophet (peace and blessings of Allaah be upon him) and he took him by the hand and said, “Eat,” i.e., eat of the food that the Messenger (peace and blessings of Allaah be upon him) was eating— because of the strength of his trust in Allaah. This trust counteracts the causes of contagion.

What we have referred to above is the best way of reconciling between the ahaadeeth.

End quote from *Sharh Kitaab al-Tawheed*, 2/80

Based on this, what is meant by the words of the Prophet (peace and blessings of Allaah be upon him) “no ‘adwa (contagion)” is that disease is not transmitted from a sick person to a healthy one by itself, rather it is transmitted by the will and decree of Allaah. If a sick person mixes with healthy ones this is one of the causes of the transmission of disease. But this does not mean that it will inevitably happen, rather it only happens if Allaah wills it. Hence we often see a sick mother give birth to a healthy child, but the disease is not transmitted to the infant.

And Allaah knows best.

48993: Ruling on one who asks someone other than Allaah for children, or to increase his provision and not reduce it

Question:

What is the ruling on one who believes that a wali (“saint”) or murshid (spiritual leader) gave him a child, or that he can increase or reduce his provision?.

Answer:

Praise be to Allaah.

Whoever believes that a child may be given by someone other than Allaah or that anyone other than Allaah can increase or reduce provision, is a mushrik whose shirk is worse than that of the pre-Islamic Arabs and others in the Jaahiliyyah. The Arabs and others like them, if they were asked who granted them provision from the heavens and

the earth, or who brought forth the living from the dead and the dead from the living, would reply, ‘Allaah.’ They only worshipped their false gods because they believed that they would bring them closer to Allaah. Allaah says (interpretation of the meaning):

“Say (O Muhammad): ‘Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?’ They will say: ‘Allaah.’ Say: ‘Will you not then be afraid of Allaah’s punishment (for setting up rivals in worship with Allaah)?”

[Yoonus 10:31]

“And those who take Awliyaa’ (protectors, helpers, lords, gods) besides Him (say): ‘We worship them only that they may bring us near to Allaah.’ Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever”

[al-Zumar 39:3]

“Who is he that can provide for you if He should withhold

His provision?” [al-Mulk 67:21]

It is narrated in the Sunnah that the power to grant or withhold belongs to Allaah alone. For

example al- Bukhaari (844) and Muslim (593) narrated from al- Mugheerah ibn Shu'bah that the Prophet (peace and blessings of Allaah be upon him) used to say after each prescribed prayer: "*Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer, Allaahumma laa maani' lima a'tayta wa laa mu'ti lima mana'ta wa la yanfa'dhaa'l-jadd minka al-jadd* (There is no god except Allaah alone with no

partner or associate, His is the sovereignty and to Him be praise and He is able to do all things. O Allaah, none can withhold what You give and none can give what You withhold, and no wealth or majesty can benefit anyone for from You is all wealth and majesty)."

But Allaah may give His slave children or increase his provision because of his praying to Him and turning to Him alone, as is clearly demonstrated in Soorat Ibraaheem, where Ibraaheem al-Khaleel prays to his Lord and Allaah answers his prayer, and in Soorat Maryam and Soorat al- Anbiya' and elsewhere, where Zakariya prays to his Lord and He answers his prayer. And it was narrated that Anas (may

Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: Whoever would like to have his provision increased and his life span extended, let him uphold the ties of kinship.”

Narrated by al-Bukhaari, 2067; Muslim, 2557. and Allaah knows best.

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and upon his family and companions.

See Fataawa al-Lajnah al-Daa’imah, 1/65. (www.islam-qa.com)

44730: When is slaughtering for someone other than Allaah regarded as shirk?

Question:

Is every slaughter that is not done for the sake of Allaah regarded as shirk? Please give details, may Allaah reward you.

Answer:

Praise be to Allaah.

Slaughter may sometimes be a sacrifice, done to glorify and venerate Allaah, and it may sometimes be done to honour a guest or to provide meat to eat and so on. In the first case, it is not permissible to offer this kind of glorification and veneration to anyone other than Allaah; whoever offers that to anyone other than Allaah has associated someone else with Him and committed major shirk (shirk akbar), and the meat he slaughtered is regarded as maytah (dead meat). But in the second case, this is permissible and may be required, but in all cases it is not

permissible to mention the name of anyone other than Allaah when slaughtering the meat, otherwise it becomes maytah (dead meat) which is haraam, so mentioning the name of Allaah when slaughtering the animal is a separate issue from the issue of the purpose of the slaughter.

If it is said: how can we differentiate between that which is done to honour a person and that which is an act of worship to someone other than Allaah? The answer is: that in the case of seeking to draw closer to someone other than Allaah, the intention is not to slaughter the animal for meat, rather the intention is to venerate the one for whom it is slaughtered and to give the meat to other people, such as the one who slaughters before a chief when he returns from a journey

and so on, then he gives the meat to other people to eat it. This is what some people used to do in the past, and this sacrifice was only done in order to venerate the chief, so it comes under the heading of major shirk.

Shaykh Ibn ‘Uthaymeen said:

Slaughter means killing by shedding the blood in a specific manner, which is done in several ways:

1 – That which is done as an act of worship with the intention of venerating the one for whom the sacrifice is done and humbling oneself before him and drawing closer to him. This may only be done for Allaah in the manner prescribed by Allaah. Doing this for anyone other than Allaah is major shirk. The evidence for that is the verse in which Allaah says (interpretation of the meaning):

“Say (O Muhammad): Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the ‘Aalameen (mankind, jinn and all that exists)” [al- An’aam 6:162]

2 – That which is done to honour a guest or for a wedding feast and the like. This is something which is enjoined and is either obligatory or mustahabb (encouraged), because the Prophet SAWS (peace and blessings of Allaah be upon him) said: “Whoever believes in Allaah and the Last Day, let him honour his guest.” And he SAWS (peace and blessings of Allaah be upon him) said to ‘Abd al- Rahmaan ibn ‘Awf: “Give a wedding feast even if it is with only one sheep.”

3 – That which is done to provide food or to sell the meat and so on. This comes under the heading of that which is permissible and the basic principle is that it is allowed, because Allaah says (interpretation of the meaning):

“Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

72. And We have subdued them unto them so that some of them they have for riding and some they eat”

[Ya-Seen 36:71-72]

and it may be required or forbidden, depending on what it is a means to.

Sharh al-Usool al-Thalaathah in Majmoo' al-Fataawa,
6/62.

It says in *Mawaahib al-Jaleel*: With regard to slaughtering sacrifices to idols, there is no dispute that it is haraam, because this is something that is sacrificed to something other than Allaah. (3/213).

It says in *Radd al-Muhtaar* (6/309):

Slaughtering an animal for the arrival of prominent figure is forbidden, whilst slaughtering an animal to honour a guest is permissible. Then he said: The difference is that

if he offers some of the meat to the prominent figure, then the slaughter is for the sake of Allaah and the benefit is for the guest or the wedding feast or the purpose of making money (by selling the meat), but if he does not offer any of it to the prominent figure and he gives it to others, then it was done to venerate someone other than Allaah, so it is haraam.

It says in *al-Majmoo'*: It is not permissible for the one who is slaughtering the animal to say "In the name of Muhammad" or "In the name of Allaah and the name of Muhammad." Rather it is the right of Allaah that slaughtering should be done only in His name and vows should be made only in His name, and prostration should be done only to Him, and no created being should be

associated with Him in that. Al- Ghazaali said in *al-Waseet* that it is not permissible to say, “In the name of Allaah and Muhammad the Messenger of Allaah (S).” because this is shirk. (8/384).

Shaykh Ibn ‘Uthaymeen was asked about the ruling on offering a sacrifice to someone other than Allaah, and whether it is permissible to eat that meat. He replied: Offering a sacrifice to someone other than Allaah is major shirk, because offering a sacrifice is an act of worship, as Allaah says (interpretation of the meaning):

“Therefore turn in prayer to your Lord and sacrifice (to Him only)”

[al-Kawthar 108:2]

“Say (O Muhammad): Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the ‘Aalameen (mankind, jinn and all that exists)”

[al-An’aam 6:162]

So whoever offers a sacrifice to anyone other than Allaah is a mushrik whose shirk puts him beyond the pale of Islam – we seek refuge with Allaah –

whether he offers that sacrifice to an angel, a Messenger, a Prophet, a caliph, a wali (“saint”) or a scholar. All of that is shirk (associating others in worship with Allaah) which puts one beyond the pale of Islam. People must fear Allaah and not allow themselves to fall into that shirk of which Allaah says (interpretation of the meaning):

“Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Zaalimoon (polytheists and wrongdoers) there are no helpers”

[al-Maa'idah 5:72]

Eating from this meat is haraam, because it has been sacrificed to someone other than Allaah, and everything that is sacrificed to someone other than Allaah or slaughtered on an altar is haraam, as Allaah says in Soorat al-Maa'idah (interpretation of the meaning):

“Forbidden to you (for food) are: AlMaitah (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and that on which Allaah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allaah, or has been slaughtered for idols) and that which has been killed

by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on AnNusub (stonealtars)”

[al-Maa'idah 5:3]

These sacrifices which are slaughtered for anyone other than Allaah come under the heading of haraam food which we are not permitted to eat.

Shaykh Ibn 'Uthaymeen was asked about the ruling on offering sacrifices to anyone other than Allaah.

He replied:

We have stated elsewhere that Tawheed means devoting worship only to Allaah – may He be exalted – and not worshipping anyone other than Allaah with any kind of act of worship. It is well known that offering sacrifices is a kind of worship by means of which a person seeks to draw closer to his Lord, because Allaah has enjoined it in the verse (interpretation of the meaning):

“Therefore turn in prayer to your Lord and sacrifice (to Him only)”

[al-Kawthar 108:2]

Every act by means of which a person seeks to draw closer (to his Lord) is an act of worship. So if a person offers a sacrifice to someone other than Allaah as an act of veneration and humility, seeking thereby to draw closer to him, as he seeks to draw closer to his Lord and venerate Him, then he is a mushrik who associates others in worship with Allaah. And if he is a mushrik, then Allaah has stated that He has forbidden Paradise to the mushrik and his abode is Hell.

Based on that, we say that what some people do, offering sacrifice to graves – the graves of those whom they claim to be awliya’ (“saints”) – is shirk which puts them beyond the pale of Islam. Our advice to these people is to repent to Allaah from their actions and to make their sacrifices for Allaah alone, and their prayer and fasting for Allaah alone; if they do that, He will forgive for them what they did before, as Allaah says (interpretation of the meaning):

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven”

[al-Anfaal 8:38]

[al-Kawthar 108:2]

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“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven”

[al-Anfaal 8:38]

Majmoo' al-Fataawa 2/148.

For more information see *al-Qawl al-Mufeed 'ala Kitaab al-Tawheed*, 1/215; *Tayseer al-'Azeez al-Hameed*, 1/155; *al-Durar al-Sanniyyah min al-Ajwabah al-Najdiyyah*, 1/428.

Islam Q&A (www.islam-qa.com)

34575: Seeking help from anyone other than Allaah is shirk

Question:

I often hear people saying “Madad ya Rasool-Allaah, Madad ya Sayyidina al-Husayn, madad ya Sayyid yaa Badawi...” and I do not know the meaning of these words.

Answer:

Praise be to Allaah. It should be noted that Allaah has created the universe to worship Him and Him alone. Allaah says (interpretation of the meaning):

“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)”

[al-Dhaariyaat 51:56]

Allaah sent the Messengers to call their people to worship Allaah alone (Tawheed) and to forbid them to associate anything with Him (shirk). Allaah says (interpretation of the meaning):

“And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): Laa ilaaha illa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)” [al-Anbiya’ 21:25]

Shirk means directing worship to anyone other than Allaah, and du’aa’ comes under the heading of worship which must be devoted to Allaah alone and not directed to anyone else. Hence the Prophet (peace and blessings of Allaah be upon him) said: “Du’aa’ is worship.” Narrated by al-Tirmidhi, 2969; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*.

Asking for *madad* from anyone other than Allaah, as mentioned in the question, is a kind of calling upon (or making du’aa’ to) someone other than Allaah, hence it is a kind of shirk.

It says in *Fataawa al-Lajnah al-Daa’imah* (2/193):

The words of some of those who sing nasheed, “*Madad ya sayyidina al-Husayn* (Help O our master al-Husayn), *madad ya Sayyidah Zaynab*, *madad ya Badawi ya Shaykh al-‘Arab*, *madad ya Rasool Allaah* (O Messenger of Allaah), *madad ya awliya’ Allaah* (O close friends – or ‘saints’ – of Allaah),” etc, is major shirk which puts the one who says it beyond the pale of Islam (Allaah forbid), because it is calling upon the dead to give them good

things, to help them, to ward off danger or relieve them of harm. That is because what is meant by *madad* is giving, help and support. So it as if the person who says, “*Madad ya Sayyid ya Badawi, madad ya Sayyidah Zaynab*” etc is saying: Help us and give us of your bounty, and relieve us of hardship and ward off calamity from us. This is major shirk. Allaah says, after explaining to His slaves that He is in control of the universe and that it is subjugated to Him:

“Such is Allaah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone).

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the AllKnower (of everything)”
[Faatir 35:13-14 – interpretation of the meaning]

So He calls their prayers to others shirk.

And Allaah says (interpretation of the meaning):

“And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to

them?

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping”

[al-Ahqaaf 46:6]

So Allaah tells us that those who are called upon other than Him, the Prophets and the righteous, are unaware of

the call of those who call upon them and will never respond to their calls, and they will be their enemies and will deny their worship of them.

And Allaah says (interpretation of the meaning):

“Do they attribute as partners to Allaah those who created nothing but they themselves are created?

No help can they give them, nor can they help themselves. And if you call them to guidance, they follow you not. It

is the same for you whether you call them or you keep silent.

Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful” [al-A’raaf 7:191-194]

“And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, AlKaafiroon (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters) will not be successful” [al- Mu’minoos 23:117]

So Allaah tells us that whoever calls upon anyone other than Allaah, among the dead etc., will never succeed because of his kufr and his calling upon someone other than Allaah.

the call of those who call upon them and will never respond to their calls, and they will be their enemies and will deny their worship of them.

And Allaah says (interpretation of the meaning):

“Do they attribute as partners to Allaah those who created nothing but they themselves are created?

No help can they give them, nor can they help themselves. And if you call them to guidance, they follow you not. It

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So Allaah tells us that whoever calls upon anyone other than Allaah, among the dead etc., will never succeed because of his kufr and his calling upon someone other than Allaah.

34817: What is the true meaning of shirk and what are its types?

Question:

I often read that “this action is major shirk” and “this is

minor shirk”. Could you explain to me the difference between the two?.

Answer:

Praise be to Allaah.

One of the most important obligations is to know the meaning of shirk, its seriousness and its different types, so that our Tawheed (belief in the Oneness of Allaah) and our Islam may be complete, and our faith may be sound. We say – And Allaah is the Source of strength and true guidance comes from Him:

Know – may Allaah guide you – that the word shirk in Arabic means taking a partner, i.e., regarding someone as the partner of another. It is said [in Arabic]: *ashraka baynahuma* (he joined them together) when he regarded them as two of equal status; or *ashraka fi amrihi ghayrahu* (he introduced another into his affair) when he made two people involved in it.

In terms of sharee'ah or Islamic terminology, shirk means ascribing a partner or rival to Allaah in Lordship (ruboobiyyah), worship or in His names and attributes.

A rival is a peer or counterpart. Hence Allaah forbids setting up rivals with Him and he condemns those who take them (rivals) as gods

instead of or besides Allaah in many verses of the Qur'aan. Allaah says (interpretation of the meaning):

“Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped)”

[al-Baqarah 2:222]

“And they set up rivals to Allaah, to mislead (men) from

His path! Say: 'Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!'"

[Ibraaheem 14:30]

In the hadeeth it is narrated that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever dies claiming that Allaah has a rival, will enter Hell."

Narrated by al-Bukhaari, 4497; Muslim, 92. The types of shirk:

The texts of the Qur'aan and Sunnah indicate that shirk and the ascribing of rivals to Allaah sometimes puts a person beyond the pale of Islam and sometimes does not. Hence the

scholars divided shirk into two types which they call shirk akbar (major shirk) and shirk asghar (minor shirk). There follows a brief description of each type:

1 – Major shirk

This means ascribing to someone other than Allaah something that belongs only to Allaah, such as Lordship (ruboobiyyah), divinity (uloohiyyah) and the divine names and attributes (al-asma' wa'l-sifaat).

This kind of shirk may sometimes be outward, such as the shirk of those who worship idols and graves, or the dead or absent.

Or it may sometimes be hidden, such as those

who put their trust in other gods besides Allaah, or the shirk and kufr of the hypocrites. For even though their (hypocrites') shirk puts them beyond the pale of Islam and means that they will abide forever in Hell, it is a hidden shirk, because they make an outward display of Islam and conceal their kufr and shirk, so they are inwardly mushriks but not outwardly.

Shirk may sometimes take the form of beliefs:

Such as the belief that there is someone else who creates, gives life and death, reigns or controls the affairs of the universe along with Allaah.

Or the belief that there is someone else who must be obeyed absolutely besides Allaah, so they follow him in regarding as permissible or forbidden whatever he wants, even if that goes against the religion of the Messengers.

Or they may associate others with Allaah in love and veneration, by loving a created being as they love Allaah. This is the kind of shirk that Allaah does not forgive, and it is the shirk of which

Allaah says (interpretation of the meaning):

“And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah”

[al-Baqarah 2:165]

Or the belief that there are those who know the Unseen as well as Allaah. This is very common among some of the deviant sects such as the Raafidis (Shi’ah), extreme Sufis, and Baatinis (esoteric sects) in general. The Raafidis believe that their imams have knowledge of the unseen, and the Baatinis and Sufis believe similar things about their awliya’ (“saints”), and so on. It is also shirk to believe that there is someone who

bestows mercy in a manner that is befitting only for Allaah, so he shows mercy as Allaah does and forgives sins and overlooks the bad deeds of his worshippers.

Shirk may sometimes take the form of words:

Such as those who make du’aa’ or pray to someone other than Allaah, or seek his help or seek refuge with him with

regard to matters over which no one has control except Allaah, whether the person called upon is a Prophet, a wali (“saint”), an angel or a jinn, or some other created being. This is a kind of major shirk which puts one beyond the pale of Islam.

Or such as those who make fun of religion or who liken Allaah to His creation, or say that there is another creator, provider or controller besides Allaah. All of these are major shirk and a grave sin that is not forgiven.

Shirk may sometimes take the form of actions:

Such as one who sacrifices, prays or prostrates to something other than Allaah, or who

promulgates laws to replace the rulings of Allaah and makes that the law to which people are obliged to refer for judgement; or one who supports the kaafirs and helps them against the believers, and other acts that go against the basic meaning of faith and put the one who does them beyond the pale of Islam. We ask Allaah to keep us safe and sound.

2 – Minor shirk

This includes everything that may lead to major shirk, or which is described in the texts as being shirk, but does not reach the extent of being major shirk.

This is usually of two types:

1 – Being emotionally attached to some means which have no basis and for which Allaah has not given permission, such as hanging up “hands”, turquoise beads etc on the grounds that they offer protection or that they ward off the evil eye. But Allaah has not made them the means of such protection, either according to sharee’ah or according to the laws of the universe.

[Translator’s note: the “hands” referred to are objects

made of metal, pottery etc, usually blue or turquoise in colour, that some people hang up to ward off the evil eye, according to their mistaken belief]

2 – Venerating some people or things in a way that does not go so far as ascribing lordship to them, such as swearing by something other than Allaah, or saying, “Were it not for Allaah and So and so,” etc.

The scholars have stipulated guidelines to distinguish major shirk from minor shirk when shirk is mentioned in the texts of sharee’ah. These guidelines include the following:

(i) – When the Prophet (peace and blessings of Allaah be upon him) states clearly that this action is minor shirk, such as in *al-Musnad* (27742) where it is narrated that Mahmoud ibn Labeed said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The thing that I fear most for you is minor shirk.” They said: “O Messenger of Allaah, what is minor shirk?” He said: “Showing off, for Allaah will say on the Day when people are recompensed for their actions: ‘Go to those for whom you were showing off with your deeds in the world, and see what reward you find with them.’” Classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah*, 951.

(ii) – When the word shirk is used in the texts of

the Qur’aan and Sunnah in the indefinite form [without the definite article *al-*]. This usually refers to minor shirk, and there are many examples of this, such as when the Prophet (peace and blessings of Allaah be upon him) said: “Incantations, amulets and love spells are shirk.”

Narrated by Abu Dawood, 3883; classed as saheeh by al- Albaani in *al-Silsilah al-Saheehah*, 331.

What is meant by shirk here is minor shirk, not major shirk.

Amulets are things that are hung on children such as turquoise beads and the like, which they claim will protect them from the evil eye.

Love spells are something that they do, claiming that it will make a woman beloved to her husband and a man beloved to his wife.

(iii) – If the Sahaabah understood from the texts of sharee’ah that what was meant by shirk here was minor shirk, not major. Undoubtedly the understanding of the Sahaabah carries weight, because they are the most knowledgeable of the people concerning the religion of Allaah, and the most knowledgeable as to the intent of the Lawgiver. For example, Abu Dawood (3910)

narrated from Ibn Mas’ood (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Tiyarah (superstitious belief in omens) is shirk, tiyarah is shirk,” three times, and there is no one among us but (will have some of that) but Allaah will rid him of it by means of tawakkul (putting his trust in Allaah). The words “there is no one among us...” are the words of Ibn Mas’ood, as was explained by the prominent scholars of hadeeth. This indicates that Ibn Mas’ood (may Allaah be pleased with him) understood that this was minor shirk, because he could not have said, “There is no one among us...” referring to major shirk. Moreover, major shirk cannot be eliminated by means of tawakkul, rather it is essential to repent therefrom.

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(iii) – If the Sahaabah understood from the texts of sharee’ah that what was meant by shirk here was minor shirk, not major. Undoubtedly the understanding of the Sahaabah carries weight, because they are the most knowledgeable of the people concerning the religion of Allaah, and the most knowledgeable as to the intent of the Lawgiver. For example, Abu Dawood (3910)

narrated from Ibn Mas’ood (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Tiyarah (superstitious belief in omens) is shirk, tiyarah is shirk,” three times, and there is no one among us but (will have some of that) but Allaah will rid him of it by means of tawakkul (putting his trust in Allaah). The words “there is no one among us...” are the words of Ibn Mas’ood, as was explained by the prominent scholars of hadeeth. This indicates that Ibn Mas’ood (may Allaah be pleased with him) understood that this was minor shirk, because he could not have said, “There is no one among us...” referring to major shirk. Moreover, major shirk cannot be eliminated by means of tawakkul, rather it is essential to repent therefrom.

(iv) – If the Prophet (peace and blessings of Allaah be upon him) interpreted the words shirk or kufr in a manner which indicates that what is meant is a minor form thereof and not the major form. For example al-Bukhaari (1038) and Muslim (74) narrated from Zayd ibn Khaalid al-Juhani that he said: The Messenger of Allaah (peace and blessings of Allaah be upon him) led the morning prayer for us at al-Hudaybiyah following rainfall during the night. When

the Prophet (peace and blessings of Allaah be upon him) finished, he turned to face the people and said to them: “Do you know what your Lord has said?” They said: “Allaah and his Messenger know best.” He said: “This morning one of My slaves became a believer in Me and one a disbeliever. As for him who said: ‘We have been given rain by the grace of Allaah and His mercy,’ that one is a believer in Me, a disbeliever in the stars; and as for him who said: ‘We have been given rain by such-and- such a star, that one is a disbeliever in Me, a believer in the stars.’”

The interpretation of the word kufr here is given in another report narrated from Abu Hurayrah who said: The Messenger of Allaah (peace and

blessings of Allaah be upon him) said: “Do you not know what your Lord said?

‘I do not send any blessing upon My slaves but a group among them become kaafirs thereby because they refer to the stars and attribute things to the stars. This explains that if a person attributes rainfall to the stars by believing that they caused it to fall – when in fact Allaah has not made the stars a means of causing rainfall – his kufr is a kind of ingratitude for the blessing of Allaah. It is well known that ingratitude for the blessing of Allaah is minor kufr. But if a person believes that the stars are controlling the universe and they are the ones that cause the rain to fall, then this is major shirk.

Minor shirk may sometimes take the form of

outward actions, such as wearing talismans, strings, amulets and the like, and other words and deeds. And sometimes it may be hidden, like a little bit of showing off.

It may also take the form of beliefs:

Such as the belief that something may be a cause of bringing benefit or warding off harm, when Allaah has not made it so; or believing that there is barakah (blessing) in a thing, when Allaah has not made it so.

It sometimes takes the form of words:

Such as when they said, “We have been given rain by such and such a star,” without believing that that the stars could independently cause rain to fall; or swearing by something other than Allaah, without believing in venerating the thing sworn by or regarding it as equal with Allaah; or saying, “Whatever Allaah wills and you will,” and so on.

It sometimes takes the form of actions:

Such as hanging up amulets or wearing a talisman or string to dispel or ward off calamity, because everyone who attribute powers to a thing when Allaah has not made it so either according

to sharee’ah or according to the laws of the universe, has associated something with Allaah. This also applies to one who touches a thing seeking its barakah (blessing), when Allaah has not created any barakah in it, such as kissing the doors of the mosques, touching their thresholds, seeking healing from their dust, and other such actions.

This is a brief look at the division of shirk into major and minor. We cannot go into great detail in this short answer.

Conclusion:

What the Muslim must do is to avoid shirk in both its minor and major forms. The greatest sin

is shirk and transgression against the unique rights of Allaah, which are to be worshipped and obeyed alone, with no partner or associate.

Hence Allaah has decreed that the mushrikeen will abide forever in Hell and has told us that He will not forgive them, and He has forbidden Paradise to them, as He says (interpretation of the meaning):

“Verily, Allaah forgives not that partners should be set up

with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin”

[al-Nisa’ 4:48]

“Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Zaalimoon (polytheists and wrongdoers) there are no helpers”

[al-Maa’idah 5:72]

Every wise and religiously-committed person

should fear shirk for himself and should turn to his Lord, asking Him to help him avoid shirk, as al-Khaleel [Ibraaheem – peace be upon him] said:

“and keep me and my sons away from worshipping idols” [Ibraaheem 14:35 – interpretation of the meaning]

One of the salaf said: “Who can claim to be safe from this after Ibraaheem?”

So the sincere believer’s fear of shirk should increase as should his desire for his for his Lord to keep him away from it, and he should say the great du’aa’ which the Prophet (peace and blessings of Allaah be upon him) taught to his companions when he said to them: “Shirk among

you will be more subtle than the footsteps of an ant, but I will teach you something which, if you do it, both minor and major shirk will be kept away from you. Say: *Allaahumma inni a’oodhu bika an ushrika bika wa ana a’lam wa astaghfiruka lima la a’lam* (O Allaah, I seek refuge with You from associating anything with You knowingly, and I seek Your forgiveness for that of which I am unaware).”

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Classed as saheeh by al-Albaani in *Saheeh al-Jaami'*,

3731

The above refers to the difference between major and minor shirk, defining each and describing its types.

With regard to the difference between them as far as the ruling is concerned:

Major shirk puts a person beyond the pale of Islam, so the one who does that is judged to be out of Islam and to have apostatized therefrom, so he is a kaafir and an apostate.

Minor shirk does not put a person beyond the pale of Islam, rather it may be done by a Muslim but he still remains in Islam; but the one who does that is in great danger because minor shirk is a major sin. Ibn Mas'ood (may Allaah be pleased with him) said:

“If I were to swear by Allaah falsely, that is better for me than if I were to swear by something other than Him sincerely.”

So he regarded swearing by something other than Allaah (which is minor shirk) as being worse than swearing by Allaah falsely, and it is well known that swearing by Allaah falsely is a major sin.

We ask Allaah to make our hearts steadfast in

adhering to His religion until we meet Him, and we seek refuge in His Might – may He be glorified – from going astray, for He is the Ever-Living Who never dies, but the jinn and mankind will die. And Allaah knows best and is most wise, and to Him is the final return of all.

Islam Q&A (www.islam-qa.com)

34501: Swearing by something other than Allaah, such as one's father or leader, or on one's honour and status

Question:

In the Scouts' promise they say: "I promise by my honour that I will try my hardest to do my duty towards Allaah, my country and the king, and I will help people at all times, and I will abide by the Scouts' law." This appears in the Scouts' pamphlet that is published by the Arab Scouts' Trust. What is the ruling on this promise?.

Answer:

Praise be to Allaah. Firstly:

It is haraam to swear by anything other than Allaah, whether that be one's father or leader, or on one's honour or status, etc, because it is proven that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever swears an oath then let him swear by Allaah or else keep silent." Agreed upon. And he said: "Whoever swears an oath, let him not swear by anything other than Allaah. Narrated by al-Nasaa'i. And he said: "Whoever swears an oath by anything other than Allaah has committed shirk."

Secondly:

The Muslim should not regard anything as equal with Allaah, such as his homeland, the king or the leader, when pledging to work for them. Rather he should say: "I pledge to Allaah that I will do my best to do my duty to Allaah alone, then I will serve my country and help the Muslims,

and I will follow the rules of the Scouts that do not go against the sharee'ah of Allaah.

Thirdly:

A person's actions should be in accordance with the laws of Allaah, and it is not permissible for him to promise that he will act according to the laws of a state or some other human group at all.

And Allaah is the Source of strength.

Fataawa al-Lajnah al-Daa'imah, 1/231 .
(www.islam-qa.com)

9359: Showing off (riya) in worship

Question:

Is there any chance of getting blessings from an act ruined by riyaa if one's intentions change to please Allaah after the thought of riyaa has already come? For example, I finish reciting Qu'raan, and the thought of riyaa enters my mind. If I immediately fight this thought with thinking about Allaah, can I still get blessings for my recitation, or is it completely ruined forever because of riyaa, given that the act is over and the riyaa thought came after it was already over?.

Answer:

Praise be to Allaah.

Shaykh Ibn ‘Uthaymeen said:

Showing off may affect worship in three ways:

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1 – When the basic motive for worship is to be seen by others, such as one who stands and prays so that people will see him, and so that they will praise him for his prayers. This invalidates the act of worship.

2 – When it is a factor that develops during the act of worship, i.e., if the worshipper is initially sincere in his intention towards Allaah, then the idea of showing off develops whilst he is doing it. In this case one of the following two scenarios must apply:

(i) There is no connection between the first part of his act of worship and the last part, so the first part is valid in all cases, and the last part is

invalid.

For example: a man has one hundred riyals that he wants to give in charity, so he gives fifty of them in a sincere act of charity. Then the idea of showing off develops with regard to the remaining fifty. So the first was a sound and accepted act of charity, but the last fifty was an invalid act of charity because the sincerity was mixed with a desire to show off.

(ii) The first part of the act of worship is connected to the last part, in which case one of the following two scenarios must apply:

(a) He wards off the idea of showing off and does not give in to it, rather he turns away from it and

hates it. This does not have any effect on him, because the Prophet (peace and blessings of Allaah be upon him) said: “Allaah has forgiven my ummah for what crosses their minds, so long as they do not act upon it or speak of it.”

(b) When he gives in to this idea of showing off and does not ward it off. In this case the entire act of worship becomes invalid, because the first part is connected to the last part. For example, he starts the prayer with a

sincere intention towards Allaah, then the idea of showing off develops in the second rak'ah, so the entire prayer becomes invalid because the first part is connected to the last part.

3 – The idea of showing off develop after the act of worship has ended. This does not affect it or invalidate it, because it has been completed soundly, so if showing off occurs after that it does not affect it.

It is not showing off if a person feels happy that the people come to know about his worship, because this developed after he has finished the act of worship.

It is not showing off if a person feels happy because he has done an act of worship, because that is a sign of his faith. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever feels happy because of his good deeds and sad because of his bad deeds, that is the believer.”

The Prophet (peace and blessings of Allaah be upon him) was asked about that and said: “That is the first glad tidings of the believer.”

Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen, 2/29, 30. Islam Q&A (www.islam-qa.com)

27192: Commentary on the hadeeth “Bad omens are to be found in a woman, a house and a horse”

Question:

What is the meaning of the hadith of the Prophet (saaw) which states that there is an evil omen in the woman and the horse? Does it mean, that in general women and horses are evil?.

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Answer:

Praise be to Allaah.

What is proven in the Sunnah is that it is forbidden to believe in bad omens (*tatayyur*) or warn others about them, and that this is a kind of shirk. For example, al-Bukhaari (5776) and Muslim (2224) narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “There is no ‘*adwa* (transmission of infectious disease without the permission of Allaah) and no *tiyarah* (superstitious belief in bird omens), but I like optimism.” They said, “What is optimism?” He

said, “A good word.”

Ahmad (4194), Abu Dawood (3910), al-Tirmidhi (1614) and Ibn Maajah (3538) narrated that ‘Abd-Allaah ibn Mas’ood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Tiyarah (belief in evil omens) is shirk.” Classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.

Ahmad (7045) and al-Tabaraani narrated that ‘Abd-Allaah ibn ‘Amr said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever lets tiyarah stop him from doing something is guilty of shirk.” They said, “What is the kafaarah for that?” He said, “To say: *Allaahumma la khayra illaa khayruka wa laa*

tayra illaa tayruka wa laa ilaaha ghayruka (O Allaah, there is no good except Your good, no birds (omens) except from You, and there is no god beside You).” [Classed as hasan by al-Arna’oot and as saheeh by al-Albaani in *Saheeh al-Jaami’*, no. 6264]

Al-Tabaraani narrated in *al-Kabeer* from ‘Imraan ibn Husayn that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “He is not one of us who practices augury [seeking omens in birds] or has that done for him, or who practices divination or has that done for

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him, or who practices witchcraft or has that done for him.” Classed as saheeh by al-Albaani in *Saheeh al-Jaami*’, no.

5435.

Al-Nawawi (may Allaah have mercy on him) said in *Sharh*

Muslim, no. 2224:

Tatayyur (belief in bad omens) is pessimism, and is based on something disliked, be it a word or action or something seen... They used to startle birds to make them move; if they went to the right they would regard that as a good omen and go ahead with their journeys or other plans, but if they went to the left they would cancel their

journeys and plans, and regard that as a bad omen. So it would often prevent them from doing things that were in their interests. Islam cancelled out all that and forbade it, and said that it had no effect, whether good or bad. This is what is meant by the words of the Prophet (peace and blessings of Allaah be upon him): “There is no tiyarah (superstitious belief in bird omens),” and in another hadeeth, “Tiyarah is shirk” – i.e., the belief that it can bring benefit or harm, if they act upon it believing that it has any effect, then this is shirk, because they think that it has an effect on what one does or that it can make things happen.

This is the basic principle regarding bad omens (tatayyur). But there are ahaadeeth which

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This is the basic principle regarding bad omens (tatayyur). But there are ahaadeeth which

indicate that a bad omen may be in a woman, a house or a horse.

Al-Bukhaari (5093) and Muslim (2252) narrated from

‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with them both) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Bad omens are in a woman, a house and a horse.”

Al-Bukhaari (5094) and Muslim, (2252) narrated that Ibn

‘Umar said: Mention of bad omens was made in the presence of the Prophet (peace and blessings of Allaah

be upon him), and the Prophet (peace and blessings of Allaah be upon him) said: “If bad omens are to be found in anything, it is in a house, a woman and a horse.”

Abu Dawood (3924) narrated that Anas ibn Maalik said: A man said: “O Messenger of Allaah, we were in a house and our numbers and wealth were great, then we moved to another house where our numbers and wealth decreased.” The Messenger of Allaah (peace and blessings of Allaah be upon him) said, “Leave it, it is bad.” This hadeeth was classed as hasan by al-Albaani in *Saheeh Abi Dawood*.

The scholars differed concerning these ahaadeeth

and how to reconcile them with the ahaadeeth that forbid tatayyur. Some of them interpreted them as they appear to be, and said that this is an exception from the ruling on tatayyur, i.e., that tatayyur is forbidden unless a person has a house which he does not want to live in, or a wife whom he does not want to keep company with, or a horse or servant, all of which he should get rid of by selling them, or by divorcing the wife.

Others said that a house may be regarded as a bad omen when it is too small, or there are bad neighbours who cause trouble; a woman may be regarded as a bad omen when she does not produce children, or she has a sharp tongue, or she behaves in a suspicious manner; a horse may be regarded as a bad omen when it is not used in

jihad, or it was said, when it is difficult to handle or it is too expensive; and a servant may be regarded as a bad omen when he has a bad attitude or is not trustworthy or reliable.

Sharh al-Nawawi 'ala Muslim.

The correct view is that all types of belief in bad omens are condemned, and that no kinds of women, houses or animals can cause harm or bring benefit except by Allaah's

leave. Allaah is the Creator of both good and evil. A person may be tested with a wife who has a bad attitude, or a house in which there is a lot of problems, in which case it is prescribed for him to rid himself of these things, fleeing from the decree of Allaah to the decree of Allaah, and so as to avoid falling into pessimism and belief in bad omens which is forbidden.

Ibn al-Qayyim (may Allaah have mercy on him) said: "Another group said: regarding these three as bad omens

only affects those who believe in that. Whoever puts his

trust in Allaah and does not believe in omens and superstition, that does not affect him. They said:

this is indicated by the hadeeth of Anas, ‘A bad omen only affects the one who believes in it.’ If a person believes in bad omens, Allaah may make that the cause of bad things happening to him, just as He may make trust in Him and making Him alone the focus of one’s fear and hope one of the main causes of warding off evil that people may superstitiously expect.

The reason for that is that tiyarah (superstitious belief in omens) implies shirk or associating others with Allaah, fearing others besides Him and not putting one’s trust in Him. The superstitious person attracts evil to himself, so the superstition affects him more, because he did not protect himself with belief in Allaah alone and trust in Allaah. If a person fears something

other than Allaah, it gains control over him and he is tormented by it; if he loves something else as well as Allaah, he will be tormented by it; if he puts his hope in something alongside Allaah he will be let down by it. These matters are well known from real life and there is no need to provide further evidence. Everyone inevitably feels superstitious but the strong believer wards off those superstitious feelings by putting his trust in Allaah. Whoever puts his trust in Allaah, He will suffice him and he will have no need of

anyone or anything else. Allaah says (interpretation of the meaning):

“So when you want to recite the Qur’aan, seek refuge with Allaah from Shaytaan (Satan), the outcast (the cursed one).

Verily, he has no power over those who believe and put their trust only in their Lord (Allaah).

His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allaah, i.e. those who are Mushrikoon, i.e., polytheists)”

[al-Nahl 16:98]

Hence Ibn Mas’ood said: “All of us sometimes feel superstitious, but Allaah causes it to disappear when we put our trust in Him.” They said: superstition with regard to houses, women and horses may affect only those who believe in it; as for the one who puts his trust in Allaah and fears Him alone, and does not believe in bad omens, then horses, women and houses cannot be bad omens for him.

Then he said:

Whoever believes that the Messenger of Allaah (peace and blessings of Allaah be upon him) attributed a superstitious effect to anything in the sense that it may have an effect in and of itself

independently of Allaah is telling a serious lie against Allaah and His Messenger and has gone far astray. His speaking of bad omens existing in these three things does not constitute proof of what he had denied before. All it means is that Allaah may have a superstitious effect in objects for those who come near them or live in them, and there may be some blessing in some objects, and anyone who comes near them is not affected by bad omens or anything bad. This is like

when Allaah gives parents a blessed child and they experience goodness because of him, whilst He gives others a mean child and they experience bad things because of him. This applies to what may Allaah may bestow on His slave of houses, wives and horses. Allaah is the Creator of good and evil, good luck and bad luck. So some of these things may be “lucky” and blessed and bring happiness for those who come into contact with them, so they are blessed; and some of them may be “unlucky” and bring “bad luck” to those who come into contact with them, all by the will and decree of Allaah, just as He has created all other causes and effects which may vary. So He has created musk and other fragrant substances,

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which give delight to all those who come into contact with them, and He has created their opposites which cause disgust to all those who come into contact with them. The difference between the two types is known from experience. The same applies to houses, women and horses. This is one thing, and the shirki belief in bad omens is something else altogether.

He said concerning the Prophet's command to that family to leave that house, as mentioned in the hadeeth quoted above:

This is not the kind of superstition that is forbidden. Rather he told them to leave it when they started to think along these lines, in order to achieve two aims and two benefits:

1 – It was so that they would leave a place that they disliked and felt scared in because of what had happened to them there, so that they might find relief from the panic, grief and depression that assailed them there, because Allaah has made it man's nature to hate that which causes him harm even though it is not the fault of that thing, and to love that which brings him happiness, even though the thing itself does not intend to do good. So he commanded them to leave that which they disliked, because Allaah

sent him as a mercy, and did not send him as a torment. He sent him to make things easy, not to make things hard. So how could he have told them to stay in a place where they were unhappy and felt scared to stay because of the great losses they had suffered there, when that would serve no purpose of worship or increase their piety or guidance, especially when they had stayed there for so long after they had begun to feel uncomfortable there which made them superstitious. So this protected them from two serious things:

1 – Committing shirk

2 – Protecting them from something bad

happening to them because of their superstition, which usually affects those who believe in it. So he protected them because of his great mercy and kindness from these two disliked things, by telling them to leave that house and move to another without any harm coming to them with regard to either their worldly or religious interests.

Miftaah Daar al-Sa'aadah, 2/258

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

33842: Ruling on regarding numbers as lucky or unlucky

Question:

I heard number 7 is lucky; number 14 or 13 is unlucky. Are they true?.

Answer:

Praise be to Allaah.

What you mention is not true; there is no connection between numbers and luck. Regarding the numbers 13 and 14, or any other numbers or days, months or colours, as unlucky comes under the heading of tatayyur (superstitious belief in bird or other omens) which is forbidden in Islam.

Al-Bukhaari (5776) and Muslim (2224) narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “There is no ‘adwa (transmission of infectious disease without the permission of Allaah) and no tiyarah (superstitious belief in bird omens), but I like optimism.” They said, “What is optimism?” He

said, “A good word.”

Ahmad (4194), Abu Dawood (3910), al-Tirmidhi (1614) and Ibn Maajah (3538) narrated that ‘Abd-Allaah ibn Mas’ood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Tiyarah (belief in evil omens) is shirk.” Classed as saheeh by al-Albaani in *Saheeh Abi Dawood*.

Ahmad (7045) and al-Tabaraani narrated that ‘Abd-Allaah ibn ‘Amr said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever lets tiyarah stop him from doing something is guilty of shirk.” They said, “What is the kafaarah for that?” He said, “To say: *Allaahumma la khayra illaa khayruka wa laa*

tayra illaa tayruka wa laa ilaaha ghayruka (O Allaah, there is no good except Your good, no birds except Yours, and there is no god beside You).”

Classed as hasan by al-Arna’oot and as saheeh by al-Albaani in *Saheeh al-Jaami’*, no. 6264.

Al-Tabaraani narrated in *al-Kabeer* from ‘Imraan ibn Husayn that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “He is not one of us who practices augury [seeking omens in birds] or has that done

for him, or who practices divination or has that done for him, or who practices witchcraft or has that done for him.” Classed as saheeh by al-Albaani in *Saheeh al-Jaami*’, no. 5435.

Al-Nawawi (may Allaah have mercy on him) said in *Sharh Muslim*, no. 2224:

Tatayyur (belief in bad omens) is pessimism, and is based on something disliked, be it a word or action or something seen... They used to startle gazelles and birds to make them move; if they went to the right they would regard that as a good omen and go ahead with their journeys or other

plans, but if they went to the left they would cancel their journeys and plans, and regard that as a bad omen. So it would often prevent them from doing things that were in their interests. Islam cancelled out all that and forbade it, and said that it had no effect, whether good or bad. This is what is meant by the words of the Prophet (peace and blessings of Allaah be upon him): “There is no tiyarah (superstitious belief in bird omens),” and in another hadeeth, “Tiyarah is shirk” – i.e., the belief that it can bring benefit or harm, if they act upon it believing that it has any effect then this is shirk, because they think that it has an effect on what one does or that it can make things happen.

With regard to fa’l or belief in good omens, the

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With regard to fa’l or belief in good omens, the

Prophet (peace and blessings of Allaah be upon him) described it as a good and righteous word.

The scholars said: *fa'l* may be with regard to good or bad things, but it usually has to do with good things, but *tiyarah* can only have to do with bad things. They said: It may be used as a metaphor for good things... And the scholars said: He liked *fa'l* because if a person hopes for the benefit and bounty of Allaah, whether for a strong or weak reason, he will be in a good state, and if he is mistaken in his hope, then hope is still good for him. But if he loses hope

in Allaah then that is bad for him. *Tiyarah* means thinking badly and expecting calamity. One example of *fa'l* is when a person is sick and he hears optimistic words such as “*Yaa saalim* (O healthy one)!”, or when a person is looking for something and he hears someone say “*Yaa waajid* (O finder).” So this fills his heart with the hope that he will recover or find what he is looking for. And Allaah knows best.

End quote from al-Nawawi, may Allaah have mercy on him.

Shaykh al-‘Uthaymeen (may Allaah have mercy on him) said: If the Muslim pays any heed to these things, one of two scenarios must apply, the

first of which is that he responds to it, so he either goes ahead or cancels his plan, in which case he is basing his actions on something that is invalid; and the second of which is that he does not respond, so he goes ahead and does not care about it, but in his heart there is still some worry or anxiety. Even though this is less serious than the first scenario, he should not pay any attention to these things at all, and he should depend on Allaah.

Majmoo' al-Fataawa, 2/113

The point is that it is not permissible to regard any numbers as unlucky. Whoever reads or hears a number and regards that as a bad omen has committed *tatayyur* which is forbidden. The

expiation (*kafaarah*) for that, as stated in the hadeeth quoted above, is to say: “*Allaahumma la khayra illaa khayruka wa laa tayra illaa tayruka wa laa ilaaha ghayruka* (O Allaah, there is no good except Your good, no birds except Yours, and there is no god beside You).”

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

20642: Does committing a sin openly put a person beyond the pale of Islam?

Question:

Is it kufr to commit a sin openly and discuss about sinful activities such as movies, songs etc? Does this rule apply to both major as well as minor sins? Please pay attention to this question, as a number of our brothers and sisters who have newly inclined towards Islam are facing this problem.

Answer:

Praise be to Allaah.

One of the things concerning which there can be no doubt is the fact that committing acts of disobedience and major sins openly is sin upon sin which may lead a person to kufr at the time of committing that sin openly, because he takes the prohibition on that lightly and is proud of what he is doing. There is no difference between major and minor sins with regard to this ruling.

It was narrated that Abu Hurayrah said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: "All of my ummah may be forgiven except those who commit sin openly.

It is a kind of committing sin openly if a man does something at night, then morning comes and Allaah has concealed his sin, but he says, ‘O So and so, I did such and such last night,’ when his Lord has concealed him (his action) all night but in the morning he reveals that which Allaah had concealed for him.”

Narrated by al-Bukhaari, 5721; Muslim, 2990

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

... There is a third type of immoral, prmiscuous evildoer, who speaks of zina with pride (Allaah forbid), and speaks of how he traveled to such and such a land, and committed immoral actions and adultery with a number of women, and so on, and he boasts about that.

This person should be asked to repent; if he repents all well and good, otherwise he should be executed, because if a person boasts about committing zina, this implies that he regards zina as being permissible (Allaah forbid), and whoever regards zina as permissible is a kaafir.

Undoubtedly there are varying degrees of disobedience, and the level of sin varies according to the person's state of mind whilst committing the sin and afterwards. The one who conceals his sin is not like one who commits sin openly. The one who regrets it afterwards is not like one who boasts about it.

Ibn al-Qayyim said:

In conclusion, evil actions vary according to their consequences. Those who have boyfriends or girlfriends commit a less serious sin than those who commit immoral actions with anyone; the one who commits sin in secret is doing something less serious than one who commits sin openly and broadcasts it. The one who keeps

quiet about it commits a less serious sin than one who tells people about it. Such a one is far removed from the forgiveness of Allaah, as the Prophet (peace and blessings of Allaah be upon him) said: "All of my ummah may be forgiven except those who commit sin openly..."

Ighaathat al-Lahfaan, 2/147

The basic principle is that the Muslim should follow his sin with repentance and seeking forgiveness; he should

regret what he has done and resolve never to go back to it. He should not follow it with boasting and speaking openly about it.

Ahmad (8792) and al-Tirmidhi (3334) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “If the believer commits a sin, a black spot appears on his heart. If he repents, gives it up and seeks forgiveness, his heart is cleansed, but if he does more then (that spot) increases until it covers his heart. That is the *raan* (covering of sin) which Allaah mentioned in the Qur’aan:

“Nay! But on their hearts is the Raan (covering

of sins and evil deeds) which they used to earn”

[al-Mutaffifeen 83:14]

Classed as hasan by al-Albaani in *Saheeh al-Tirmidhi*,

2654

There remains one issue that was mentioned in the question, which is the committing of sin openly by those who are new in Islam. Those people are still unaware of the rulings of Islam, so they are excused if they do not know the shar’i rulings, but they should be taught. So strive to teach them, and show them this answer.

May Allaah help us to do that which He loves and which pleases Him.

And Allaah knows best. Islam Q&A (www.islam-qa.com)

1741: Saying “Yaa Rasool Allaah”

Question:

I want to know that can we say Ya Rasool-Allah or not.

49

Answer:

Praise be to Allaah. It is not permissible to call upon anyone other than Allaah, whether at times of ease or times of hardship, no matter how great the status of the one who is called upon, even if he is a Prophet who is close to Allaah, or one of the angels, because du’aa’ is a form of worship.

It was narrated from al-Nu’maan ibn Basheer that the Prophet (peace and blessings of Allaah be upon him) said: “Du’aa’ is worship,” then he recited (interpretation of the meaning):

“And your Lord said: ‘Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me

for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!”
[Ghaafir 40:60]

Narrated by al-Tirmidhi, 2895; Ibn Maajah, 3818; classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*, 2370.

Worship is due only to Allaah; it is not permitted to direct worship towards anyone else. Hence the Muslims are agreed that whoever calls upon anyone other than Allaah is a mushrik (polytheist, one who associates others with Allaah).

Shaykh al-Islam Ibn Taymiyah said:

Whoever regards the angels and Prophets as intermediaries whom he calls upon, puts his trust in and asks them to bring that which will benefit him and ward off harmful things, such as asking them to forgive sins, guide them, relieve them of distress and meet their needs, is a kaafir, according to the consensus of the Muslims.

Majmoo' al-Fataawa, 1/124.

Ibn al-Qayyim (may Allaah have mercy on him) said:

The kinds of shirk include asked the dead for one's needs, or seeking their help, or turning to them. This is the essence of shirk.

Fath al-Majeed, p. 145

Hence Allaah has said that there is no one more astray than the one who calls on others besides Him. Allaah says (interpretation of the meaning):

“And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are

(even) unaware of their calls (invocations) to them?

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping”

[al-Ahqaaf 46:5-6]

How can he call on others besides Allaah, when Allaah has told us that they are helpless? Allaah says:

“And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone).

If you invoke (or call upon) them, they hear not

your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All Knower (of everything)”

[Faatir 35:13-14]

Shaykh ‘Abd al-Rahmaan ibn Hasan Aal al-Shaykh said:

Allaah tells us the situation of those who are called upon instead of Him, of the angels, Prophets, idols, etc. in a manner that indicates their helplessness and weakness, and that they lack the abilities that are to be expected in the one who is called upon, such as sovereignty, the ability to hear the call and the ability to respond.

Fath al-Majeed, p. 158

How can the Messenger (peace and blessings of Allaah be upon him) be called upon, when Allaah has commanded him to say, “Say: *‘It is not in my power to cause you harm, or to bring you to the Right Path’*” [al- Jinn 72:21 – interpretation of the meaning]?

And the Prophet (peace and blessings of Allaah be upon him) said: “If you ask, then ask of Allaah, and if you seek help, then seek the help of Allaah.”

Narrated by al-Tirmidhi, 2516; classed as saheeh by al- Albaani in *Saheeh al-Tirmidhi*, 2043.

Hence there can be no doubt that it is a mistake to praise the Prophet (peace and blessings of Allaah be upon him) in the words

“O most noble of creation, I have nobody to turn to except you when calamity strikes.”

The major scholars have denounced this as being wrong. Shaykh ‘Abd al-‘Azeez ibn Baaz (may

Allaah have mercy on him) said, in his footnotes to the book *Fath al-Majeed*, commenting on the poem *Burdat al-Busayri* from which these words are taken:

The Prophet (peace and blessings of Allaah be upon him) warned us, according to the report narrated by al-Bukhaari and Muslim, ‘Do not praise me as the Christians praised ‘Eesa ibn Maryam, I am the slave of Allaah and His

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Messenger.’ Rather the way to venerate him and love him is by following his Sunnah and establishing his religion and rejecting all the myths that the ignorant attribute to him. But most of the people do not do this, and they occupy themselves with this exaggeration and praise which leads them to commit major shirk.”

Fath al-Majeed, p. 155

Moreover, it is not known that even a single Sahaabi used to seek the help of the Messenger or call upon the Messenger, neither was that transmitted from any of the respectable scholars. It is only one of the myths of the deviant.

If something troubles you, then say *Yaa Allaah*, for He is the One Who answers prayers, relieves distress and controls all things.

And Allaah knows best. Islam Q&A
(www.islam-qa.com)

9410: Kinds of speech that we must refrain from

Question:

I know theres certain types of speech which we must refrain from. like the speech the Prophet sallalaho alayhe wasalam stayed away from

please could you send that to me.

Answer:

Praise be to Allaah.

53

The Muslim has to control his tongue and not speak unless he says something good.

Al-Bukhaari (6018) and Muslim (47) narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever believes in Allaah and the Last Day, let him speak good or else keep silent...”

Al-Nawawi (may Allaah have mercy on him) said: “If he wants to speak, then if what he wants to say is good and he is confident that he will be rewarded for it, whether it is obligatory or praiseworthy, then let him speak, but if it does not seem to him that it is good and he will be rewarded for it, then let him refrain from

speaking, whether he thinks it is haraam or makrooh or permissible. Based on this, it is recommended to refrain from saying permissible words and we are enjoined to avoid that, lest that lead us into something that is haraam or makrooh, which is what happens in many cases or in most cases. Allaah says (interpretation of the meaning):

'Not a word does he (or she) utter but there is a watcher by him ready (to record it)'

[Qaaf 50:18]

Imam al-Shaafa'i understood the hadeeth to mean that if a person wants to say something, he should think about it: if it seems to him that it

will not do any harm, then he should speak, but if he thinks that it will do some harm or he thinks that this is most likely, then he should refrain from speaking."

The Prophet (peace and blessings of Allaah be upon him) commanded us to control our tongues in more than one hadeeth, such as that narrated by al-Tirmidhi (2406) from 'Uqbah ibn 'Aamir who said: "I said, 'O Messenger of Allaah, what is salvation?' He said, 'Control your tongue,

speaking, whether he thinks it is haraam or makrooh or permissible. Based on this, it is recommended to refrain from saying permissible words and we are enjoined to avoid that, lest that lead us into something that is haraam or makrooh, which is what happens in many cases or in most cases. Allaah says (interpretation of the meaning):

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keep to your house and weep over your sin.”
Classed as saheeh by al-Albaani in *Saheeh al-Targheeb*, 3331.

Al-Tirmidhi (2616) also narrated that the Prophet (peace and blessings of Allaah be upon him) said to Mu’aadh, after teaching him some of the laws of Islam, “Shall I not tell you what is the foundation of all that?” I [Mu’aadh] said: “Of course, O Prophet of Allaah.” He took hold of his tongue and said, “Control this.” I said, “O Prophet of Allaah, will we be held responsible for what we say with it?” He said, “May your mother be bereft of you, O Mu’aadh! Will the people be thrown into Hell on their faces or on their noses for anything other than the harvest of their

tongues?”

Classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*,
2110.

The hadeeth enjoins refraining from indulging in specific things, because that is something that is of no benefit to a person, and indeed it may cause him a great deal of harm in his spiritual and worldly affairs.

It was narrated from Ibn Mas’ood that the Prophet (peace and blessings of Allaah be upon him) said: “If my companions are mentioned, then keep quiet; if the stars are mentioned, then keep quiet; and if the divine decree is mentioned,

then keep quiet.” (Narrated by al-Tabaraani in *al-Kabeer*, 2/96. Classed as saheeh by Shaykh al-Albaani in *al-Silsilah al-Saheehah*, 34).

This hadeeth indicates that it is not permissible for a person to speak badly of the companions of the Prophet (peace and blessings of Allaah be upon him), and that he should keep quiet about the disputes that occurred among them, because speaking badly of them or criticizing them implies that one is rejecting what Allaah said about them in the Qur ’aan, where He praised them by saying (interpretation of the meaning):

“And the foremost to embrace Islam of the Muhaajiroon and the Ansaar and also those who followed them exactly (in Faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success”

[al-Tawbah 9:100]

And Allaah says (interpretation of the meaning):

“Muhammad is the Messenger of Allaah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate

(in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers)”

[al-Fath 48:29]

This is how Allaah has described them in His Book, so no doubt they are of just character and are the best and greatest of mankind. So no one hates them but a hypocrite and no one loves them but a believer.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

“One of the basic principles of Ahl al-Sunnah wa’l- Jamaa’ah is that they think and say nothing

to criticize the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him), as Allaah has described them in the verse in which He says (interpretation of the meaning):

‘And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have

(in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers)”

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‘And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have

believed. Our Lord! You are indeed full of kindness, Most Merciful'

[al-Hashr 69:10]

And they obey the command of the Messenger of Allaah (peace and blessings of Allaah be upon him): 'Do not curse my companions, for by the One in Whose hand is my soul, if any one of you were to spend the equivalent of Mount Uhud in gold, he would not reach the status of one of them, nor even come half way.' (Agreed upon)."

Majmoo' al-Fataawa, 3/152.

Abu Zar'ah (may Allaah have mercy on him) said:

"If you see a man criticizing any one of the Sahaabah, then know that he is a heretic, because the Qur'aan is true, and the Messenger is true, and what he brought is true, and no one conveyed all of that to us but the Sahaabah. So whoever criticizes them means in effect to say that the Qur'aan and Sunnah are false, so it is more appropriate that he should be criticized and ruled to be a heretic who is misguided."

Al-Sawaa'iq al-Muhriqah 'ala Ahl al-Rafd wa'l-Dalaal wa'l-Zandaqah, 2/608.

With regard to the second part of the hadeeth, which enjoins refraining from speaking about the

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Al-Sawaa'iq al-Muhriqah 'ala Ahl al-Rafd wa'l-Dalaal wa'l-Zandaqah, 2/608.

With regard to the second part of the hadeeth, which enjoins refraining from speaking about the

stars, what is referred to by that – and Allaah knows best – is seeking guidance by the stars concerning matters that are unseen, as the people of the jaahiliyyah used to do by means of astrology, such as using the movement of heavenly bodies to indicate when certain earthly events would occur, such as the blowing of the wind, rainfall, changes in prices, and other matters which they claimed to know from the movements of heavenly bodies. They used to say that whoever got married under such and such a star, such

and such would happen to him, or whoever traveled under such and such a star, such and such would happen to him, and whoever was born under such and such a star would be lucky or unlucky, etc.

(See *Kitaab al-Tawheed* by Shaykh Saalih al-Fawzaan, *Baab Id'aa' ilm al-Ghayb min Qiraa'at al-Kaff wa'l- Finjaan wa ghayrihima*. See also *Fataawa al-'Aqeedah*, 2/185-186-187-190) by Shaykh Ibn 'Uthaymeen, where he makes some very useful comments).

With regard to the third part of the hadeeth, which refers to refraining from speaking about the divine decree (*al- qadar*), Abu Ja'far al-

Tahhaawi (may Allaah have mercy on him) said:

“The divine decree is a secret known which Allaah has hidden from His creation. No angel who is close to Him and no Prophet whom He sent knows that. Pursuing such matters only leads to failure and deprivation of the mercy of Allaah, and it leads to injustice, so beware of looking into the matter, thinking about it and wondering about it. Allaah has kept knowledge of His decree from His slaves, and has forbidden them to pursue the matter, as He says in His Book (interpretation of the meaning):

‘He cannot be questioned as to what He does, while they will be questioned’

[al-Anbiya’ 21:23]

So whoever questions what Allaah does has rejected the ruling of the Book, and whoever rejects the ruling of the Book is a kaafir.”

Sharh al-‘Aqeedah al-Tahhaawiyah, p. 276

So the Muslim has to submit to Allaah in all His affairs, and know that whatever happens to him could never have missed him, and what misses him could never have

happened to him. There is a lot that may be said on this topic. May Allaah bless the man who believes in the will and decree of Allaah without indulging in philosophical discussion about the matter.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

20207: He made an amulet with Qur'aanic verses for his wife to wear

Question:

Two years ago, On my wife's request, I had prepared an amulet consisting of Quranic verses that she wore. I now looked at question 11788. The answer said that it is SHIRK to do so. Since I was not aware that amulets are considered SHIRK, am I still guilty of SHIRK? Please advise.

Answer:

Praise be to Allaah.

If an amulet is made with something other than Qur'aan or du'aa's narrated from the Prophet (peace and blessings of Allaah be upon him), or if it contains symbols, mumbo-jumbo and strange

happened to him. There is a lot that may be said on this topic. May Allaah bless the man who believes in the will and decree of Allaah without indulging in philosophical discussion about the matter.

And Allaah knows best.

Islam Q&A (www.islam-qa.com)

20207: He made an amulet with Qur'aanic verses for his wife to wear

Question:

Two years ago, On my wife's request, I had prepared an amulet consisting of Quranic verses that she wore. I now looked at question 11788. The answer said that it is SHIRK to do so. Since I was not aware that amulets are considered SHIRK, am I still guilty of SHIRK? Please advise.

Answer:

Praise be to Allaah.

If an amulet is made with something other than Qur'aan or du'aa's narrated from the Prophet (peace and blessings of Allaah be upon him), or if it contains symbols, mumbo-jumbo and strange

words that cannot be understood, then there is scholarly consensus that it is haraam and constitutes shirk. But if the amulet is made with Qur'aan or du'aa's narrated from the Prophet (peace and blessings of Allaah be upon him), then there is a difference of opinion among the salaf, but the correct view is that it is haraam. See question no. 10543.

The scholars of the Standing Committee said:

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The scholars are agreed that it is haraam to wear amulets if they are made with anything other than Qur'aan, but they differed concerning those that are made with Qur'aan. Some said that it is permissible to wear them and some said that that is not permissible. The view that it is not allowed is more likely to be correct because of the general meaning of the ahaadeeth, and so as to prevent the means that may lead to shirk.

Fataawa al-Lajnah al-Daa'imah, 1/212

So you and your wife who asked you for this amulet should remove it straight away and burn it. You said that you did that and you did not know that it was shirk, so you are not to be

regarded as a mushrik or a sinner because of this action, since you did not deliberately commit an act of sin. Allaah says (interpretation of the meaning):

“And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend”

[al-Ahzaab 33:5]

“Our Lord! Punish us not if we forget or fall into error” [al-Baqarah 2:286]

And the Prophet (peace and blessings of Allaah be upon him) said: “My ummah is excused for their mistakes, what they forget and what they are forced to do.”

This evidence indicates that whoever commits a sin but does not know it is a sin, is not to blame, and that Allaah has forgiven him.

And Allaah knows best. Islam Q&A

(www.islam-qa.com)

13769: Prostrating to the Prophet (peace and blessings of Allaah be upon him) constitutes disbelief in Allaah (kufr) Question:

I would like to know what to do. Someone told me that when reciting dhuwa, that i have to prostrate seven times for the prophet[p.b.u.h], but i just don't know how, would you .

Answer:

Praise be to Allaah.

Firstly, one of the things that are well known in

Islam and that no Muslim has any excuse for not knowing is that it is not permissible to do any kind of act of worship for anyone except Allaah – not to any angel who is close to Him or to any Prophet who was sent. Whoever does any kind of act of worship for anyone other than Allaah is a mushrik (polytheist, one who associates others with Allaah) and a kaafir (disbeliever). The evidence for that is the verse in which Allaah says (interpretation of the meaning):

“And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah”

[al-Jinn 72:18]

Ibn Katheer said: Here Allaah is commanding

His slaves to worship Him alone and not to call on anyone alongside Him, and not to associate anyone with Him.

This action is a kind of exaggeration about the Messenger of Allaah (peace and blessings of Allaah be upon him), which the Prophet (peace and blessings of Allaah be upon him) warned us against and forbade us to do. He said:

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“Do not exaggerate about me as the Christians exaggerated about the son of Maryam, for I am no more than His slave, so say, the slave of Allaah and His Messenger.” Undoubtedly this action (prostrating) is a form of worship.

(Narrated by al-Bukhaari, *Ahaadeeth al-Anbiya'*, 3189). Undoubtedly this action is a kind of worship, and the Prophet (peace and blessings of Allaah be upon him)

warned us against following the Jews and Christians in that. He said during his final illness: “May the curse of Allaah be upon the Jews and Christians, for they took the graves of their Prophets as places of worship.” He was warning

against doing what they did.

(Narrated by al-Bukhaari, *al-Salaah*, 417)

And the Prophet (peace and blessings of Allaah be upon him) warned us against standing up for him. It says in the hadeeth [referring to when he led them in prayer sitting down because he was ill, and they were standing, so he gestured to them to sit down]: “Just now you nearly did the action of the Persians and Romans, who stand up for their kings whilst they [the kings] are sitting.”

(Narrated by Muslim, *al-Salaah*, 624)

And it says in the hadeeth: “Do not do as the Persians do for their leaders.” This is narrated in *Saheeh al-Jaami’*,

7380. If this is what is said about standing up for him (peace and blessings of Allaah be upon him), then what about prostrating for him?

Prostration is one of the most exclusive acts of worship, to be done only for Allaah. Allaah has commanded us to prostrate to Him alone and none other, as He says (interpretation of the meaning):

“Prostrate yourselves not to the sun nor to the moon, but

against doing what they did.

(Narrated by al-Bukhaari, *al-Salaah*, 417)

And the Prophet (peace and blessings of Allaah be upon him) warned us against standing up for him. It says in the hadeeth [referring to when he led them in prayer sitting down because he was ill, and they were standing, so he gestured to them to sit down]: “Just now you nearly did the action of the Persians and Romans, who stand up for their kings whilst they [the kings] are sitting.”

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“Prostrate yourselves not to the sun nor to the moon, but

prostrate yourselves to Allaah Who created them,
if you

(really) worship Him” [Fussilat 41:37]

“So fall you down in prostration to Allaah and
worship
Him (Alone)”

[al-Najm 53:62]

Secondly: what is prescribed in Islam is to send
blessings upon the Prophet (peace and blessings
of Allaah be upon him) when making du’aa’. This
is a kind of etiquette to which attention should be
paid.

Al-Nawawi said: The scholars are unanimously

agreed that it is mustahabb to begin du’aa’ with
praise of Allaah, then to send blessings upon the
Messenger of Allaah (peace and blessings of
Allaah be upon him), and to conclude the du’aa’
in like manner, as it says in the hadeeth:

“Whilst the Messenger of Allaah (peace and
blessings of Allaah be upon him) was sitting, a
man entered and prayed, then he said, ‘O Allaah,
forgive me and have mercy on me.’ The
Messenger of Allaah (peace and blessings of
Allaah be upon him) said, ‘You are in a hurry, O
worshipper. When you have prayed, sit and
praise Allaah as He deserves to be praised, then
send blessings upon me, and then call upon Him
(make du’aa’).’ Then another man prayed and
then praised Allaah and sent blessings upon the

Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said, ‘O worshipper, make du’aa’, for you will be answered.”

(Narrated by al-Tirmidhi, *al-Da’waat*, 3398; Abu Dawood, 1481; classed as saheeh by al-Albaani in *Saheeh Abi Dawood*, no. 2756).

It was narrated that Faddaalah ibn ‘Ubayd said: “The Prophet (peace and blessings of Allaah be upon him) heard a man making du’aa’ during his prayer, but he did not send blessings upon the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him) said: ‘This man is in a hurry.’ Then he called him and said to him, or to someone else,

‘When any one of you prays, let him begin by praising Allaah, then let him send blessings upon the Prophet (peace and blessings of Allaah be upon him), then after that let him make du’aa’ as he wishes.” Abu ‘Eesa said: this is a saheeh hasan hadeeth. (al-Tirmidhi, 3399; classed as saheeh by

al-Albaani in *Saheeh Abi Dawood*, 2767)

It was narrated in a hadeeth that ‘Abd-Allaah ibn Mas’ood said: “I was praying, and the Prophet (peace and blessings of Allaah be upon him) was nearby, and Abu Bakr and ‘Umar were with him. When I sat I started by praising Allaah, then I sent blessings upon the Prophet (peace and blessings of Allaah be upon him), then I prayed (made du’aa’) for myself. The Prophet (peace and blessings of Allaah be upon him) said, ‘Ask, it will be given to you; ask, it will be given to you.’” (Narrated by al-Tirmidhi, al-Jumu’ah, 541; al-Albaani said in *Saheeh al-Tirmidhi*, it is hasan saheeh; no. 486).

If it is asked, how do we send blessings upon the

Prophet

(peace and blessings of Allaah be upon him)? The answer is:

The way to send blessings upon the Prophet (peace and blessings of Allaah be upon him) is to say: “*Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad kamaa salayta ‘ala aali Ibraaheem. Wa baarik ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala aali Ibraaheem fi’l-‘aalameen innaka hameedun majeed* (O Allaah, send blessings upon Muhammad and upon the

family of Muhammad, as You sent blessings upon the family of Ibraaheem, and bless Muhammad and the family of Muhammad, as You blessed the family of Ibraheem among the nations. Verily You are Most Praiseworthy, Full of Glory.”

(Narrated by al-Bukhaari, *Ahaadeeth al-Anbiya'*, 3119) This is how blessings are sent upon the Prophet (peace and blessings of Allaah be upon him). As for what is mentioned in the question about prostrating for the Prophet (peace and blessings of Allaah be upon him), this is haraam (forbidden) and is major *shirk*, because prostration may only be done for Allaah. So the Muslim must learn about

the matters of his religion from the Qur'aan and Sunnah and from trustworthy scholars; he should ask about everything that he does not understand, so that he will not fall into *shirk*, Allaah forbid.

He should also keep away from everyone who enjoins *shirk*, bid'ah (innovation) and misguidance. We ask Allaah to keep us safe and sound.

And Allaah knows best.

May Allaah send blessings upon our Prophet Muhammad. Islam Q&A (www.islam-qa.com)

Chapter 2

Polytheism (Shirk) and its different forms

21524: Can the Prophet (peace and blessings of Allaah be upon him) hear those who call upon him when he is in his grave?

Question:

Some people believe that the Prophet

Muhamamd [(peace and blessings of Allaah be upon him)] is “Shaheed” and is in BARzakh where he can hear us if we send ‘darood’ on him and also if we ask his ‘wasta’ [by virtue of his closeness to Allah]in praying to God.

Answer:

Praise be to Allaah.

The Prophet (peace and blessings of Allaah be upon him) is alive in his grave in the sense of the life of al-barzakh, so he enjoys the blessings that Allaah has prepared for him as a reward for his great good actions that he did in this world. But the life in the grave is not like the life of this

world, or the life in the Hereafter. Rather it is the life of al-barzakh which comes in between his life in this world and his life in the Hereafter. Hence we know that he died as other Prophets and other people before him died. Allaah says (interpretation of the meaning):

“And We granted not to any human being immortality before you (O Muhammad); then if you die, would they live forever?”

[al-Anbiya’ 21:34]

“Whatsoever is on it (the earth) will perish.

And the Face of your Lord full of Majesty and Honour will remain forever”

[al-Rahmaan 55:26,27]

“Verily, you (O Muhammad) will die, and verily, they (too) will die”

[al-Zumar 39:30]

And there are other verses which also indicate that Allaah caused him to die. Moreover, the Sahaabah (may Allaah be pleased with them)

washed him, shrouded him, offered the funeral prayer for him and buried him; if he had been alive in the worldly sense, they would not have done the same as is done for others who die.

Faatimah (may Allaah be pleased with her) asked Abu Bakr (may Allaah be pleased with him) for her inheritance from her father (peace and blessings of Allaah be upon him) because she was convinced that he had died, and no one among the Sahaabah (may Allaah be pleased with them) differed with her concerning that. Rather Abu Bakr (may Allaah be pleased with him) responded to her request by saying that nothing could be inherited from the Prophets.

The Sahaabah agreed unanimously to choose a

khaleefah for the Muslims to succeed the Prophet (peace and blessings of Allaah be upon him), and that was done with the appointment of Abu Bakr (may Allaah be pleased with him) as khaleefah. If the Prophet (peace and blessings of Allaah be upon him) had been alive in a worldly sense, they would not have done that. So this indicates that there was consensus among them that he had indeed died.

When the tribulations (*fitan*) and problems increased

during the time of ‘Uthmaan and ‘Ali (may Allaah be pleased with them both), and before and after that, they did not go to his grave to consult him or ask him for a way out of those tribulations and problems, or the way to solve them. If he had been alive in a worldly sense, they would not have overlooked that when they were in such great need of someone to save them from the trials that surrounded them.

With regard to the soul of the Prophet (peace and blessings of Allaah be upon him), it is in the highest part of ‘Illiyyeen, because he is the best of creation, and because Allaah has given him al-waseelah which is the highest position in Paradise.

The life of al-barzakh is a special life. The Prophets and the shuhada' (martyrs) are alive in al-barzakh as the Prophet (peace and blessings of Allaah be upon him) said: "The Prophets are alive and they pray in their graves."

(Narrated by al-Mundhiri and al-Bayhaqi who classed it as saheeh because of corroborating reports in *al-Saheehayn*.)

Allaah says (interpretation of the meaning):

"And say not of those who are killed in the way of Allaah,
'They are dead.' Nay, they are living, but you perceive

(it) not"

[al-Baqarah 2:154]

This is a special life, the nature of which is known to Allaah. It is not like the life of this world in which the soul remains with the body.

The basic principle concerning the dead is that they do not hear the words of the living sons of Adam, because Allaah says (interpretation of the meaning):

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The basic principle concerning the dead is that they do not hear the words of the living sons of Adam, because Allaah says (interpretation of the meaning):

“but you cannot make hear those who are in graves” [Faatir 35:22]

Allaah confirmed that those whom he (the Prophet (peace and blessings of Allaah be upon him)) was calling to Islam could not hear, by likening them to the dead. There is nothing in the Qur’aan or in the saheeh Sunnah to indicate that the Prophet (peace and blessings of Allaah be upon him) can hear every du’aa’ or call from human beings. Rather it is proven that the only thing that reaches him (peace and blessings of Allaah be upon him) is the blessings and salaams of those who send blessings and salaams upon him. This was narrated by Abu Dawood, 2041, with a hasan isnaad from Abu Hurayrah

(may Allaah be pleased with him) who said that the Prophet (peace and blessings of Allaah be upon him) said: “There is no one who sends salaams upon me but Allaah will restore to me my soul so that I may return his salaams.” This does not mean that he hears the words of the one who sends salaams. Rather it is possible that he comes to know of those salaams when the angels convey that to him. If we assume that he hears the words of the one who sends salaams, this is an exception from the general rule, as in the case of the dead hearing the footsteps of those who carry his bier, and as in the case of the slain kuffaar in the well at Badr who heard the call of the Messenger of Allaah (peace and blessings of Allaah be upon him) when he said to them: “Have you found your Lord’s promise to be true?

For we have found our Lord's promise to be true." (See *Fataawa al-Lajnah al-Daa'imah*, 1/313, 318, 321).

With regard to calling upon the Prophet (peace and blessings of Allaah be upon him) and asking him directly, this is the essence of shirk which the Prophet (peace and blessings of Allaah be upon him) was sent to forbid and to fight against its people. For more details on the ruling on that, see Question no. 10289, 11402, 1439. We ask

Allaah to bring the Muslims back to the right path. And Allaah knows best. May Allaah send blessings and peace upon his Prophet Muhammad and his family and companions.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

13490: Praying at graves and the conditions of intercession

Question:

I was in a conversation with a follower of the Sufi way of Islam and that person asked me what I thought about praying at the graves, or about religious scholars interceding during the day of judgement. I told that person that praying to someone's grave is shirk and no one can intercede except the prophet. And I wanted to know what was the ruling of the people of knowledge on this matter and where can I look for proof?

Answer:

Praise be to Allaah.

1 – The issue of praying at graves

Praying at graves is of two types:

The first type is praying to the occupant of the grave. This is major shirk which puts a person beyond the pale of Islam, because prayer is an act of worship, and it is not permissible to do any act of worship to anyone other than Allaah. Allaah says (interpretation of the meaning):

“Worship Allaah and join none with Him (in worship)” [al-Nisa’ 4:36]

“Verily, Allaah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away”

[al-Nisa’ 4:116]

The second type is praying to Allaah in the graveyard.

This covers a number of issues:

1 – Praying the funeral (janaazah) prayer at the graveside, which is permissible.

Example: if a person dies and you are not able to offer the funeral prayer for him in the mosque, then it is permissible for you to offer the prayer for him after he is buried.

The evidence for this is that this is what the Prophet (peace and blessings of Allaah be upon him) did. It was narrated from Abu Hurayrah that a black man or a black woman used to clean the mosque, and he (or she) died. The Prophet (peace and blessings of Allaah be upon him) asked about him and they said, “He died.” He said, “Why did you not tell me? Show me to his grave (or her grave).” So he went to the grave and offered the funeral prayer.

(Narrated by al-Bukhaari, 458; Muslim, 956).

2 – Praying the funeral prayer in the graveyard, which is permissible

Example: a person dies and you are not able to offer the funeral prayer for him in the mosque, so you go to the graveyard and offer the prayer there before he is buried.

Shaykh ‘Abd al-Azeez ibn Baaz (may Allaah have mercy on him) said: “It is permissible to offer the funeral prayer for the deceased inside the graveyard just as it is permissible to offer the funeral prayer for him after he is buried, because it was proven that a woman used to clean the mosque and she died. The Prophet (peace and blessings of Allaah be upon him) asked about her and they said, ‘She died.’ He said, ‘Why did you not tell me? Show me to her grave.’ So they showed him and he offered the prayer for her, then he said, ‘These graves are filled with darkness for their occupants, but Allaah illuminates them by my prayer over them.’” (Narrated by Muslim,

956.)

From *Fataawa al-Lajnah al-Daa'imah*, 8/392

3 – Praying in the graveyard – apart from the funeral (janaazah) prayer – this prayer is invalid and does not count, whether it is an obligatory prayer or a naafil prayer.

The evidence for that is as follows:

(i) The Prophet (peace and blessings of Allaah be upon him) said: “All the earth is a mosque apart from the graveyards and bathrooms.”

(Narrated by al-Tirmidhi, 317; Ibn Maajah, 745; classed as saheeh by al-Albaani in *Saheeh Ibn Maajah*, 606).

(ii) The Prophet (peace and blessings of Allaah be upon him) said: “May Allaah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.” (Narrated by al-Bukhaari, 435; Muslim, 529).

(iii) Praying in graveyards may be a means that leads to worshipping the graves, or to imitating those who worship graves. Hence, because the kaafirs used to prostrate to the sun as it was rising and setting, the Prophet (peace and blessings of Allaah be upon him) forbade us to pray

when the sun is rising or setting, lest that be taken as a means that leads to worshipping the sun instead of Allaah, or to resembling the kuffaar.

4 – Praying towards the graveyard, which is haraam, according to the correct opinion.

Example: you pray with a graveyard or grave in the direction of your qiblah, but you are not praying in the graveyard, rather you are praying on some other ground that is close to the graveyard, with no wall or barrier between you and it.

The evidence for this being haraam:

(i) It was narrated that Abu Marthad al-Ghanawi said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

“Do not sit on graves, or pray towards them.” (Narrated by Muslim, 972). This indicates that it is *haraam* to pray towards graveyards or towards graves or towards a single grave.

(ii) The reason why it is not allowed to pray towards a graveyard is the same as the reason why it is not allowed to pray towards a grave. So long as a person is facing towards the grave or graveyard in such a way that it may be said that he is praying towards it, then this comes under the prohibition, and if it comes under the

when the sun is rising or setting, lest that be taken as a means that leads to worshipping the sun instead of Allaah, or to resembling the kuffaar.

4 – Praying towards the graveyard, which is haraam, according to the correct opinion.

Example: you pray with a graveyard or grave in the direction of your qiblah, but you are not praying in the graveyard, rather you are praying on some other ground that is close to the graveyard, with no wall or barrier between you and it.

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prohibition then it is not valid, because the Prophet (peace and blessings of Allaah be upon him) said, “Do not pray ...” The prohibition here is on praying, so if a person prays towards a grave, he is combining obedience and disobedience, and it is not possible to draw closer to Allaah in such a manner.

Note: If there is a wall between you and the graveyard, then the basic principle is that it is acceptable to pray in this case and it is not prohibited. Similarly, if there is a

street or a considerable distance which would mean that you cannot be regarded as praying towards the graves, then this is acceptable. And Allaah knows best.

See *al-Mughni*, 1/403; *al-Sharh al-Mumti'* by Ibn 'Uthaymeen, 2/232.

2 – The issue of intercession

You were mistaken when you said that no one will intercede on the Day of Resurrection except the Prophet (peace and blessings of Allaah be upon him). Rather the Prophet (peace and blessings of Allaah be upon him) will intercede

and so will others among the believers.

See Question no. 11931.

But we will add here an issue that was not mentioned there, which is that there are conditions attached to intercession:

1 – Permission must be granted by Allaah to the intercessor to intercede.

2 – Allaah must approve of the one for whom intercession is to be made.

The evidence for these two conditions is the verses in which Allaah says (interpretation of the meaning):

“And there are many angels in the heavens, whose intercession will avail nothing except after Allaah has given leave for whom He wills and is pleased with”

[al-Najm 53:26]

“and they cannot intercede except for him with whom He is pleased”

[al-Anbiya’ 21:28]

As for the imaginary intercession which the idol-worshippers think their gods perform for them, this is an invalid intercession, for Allaah does not permit intercession unless He is pleased both with the intercessor and those for whom intercession is made.

See *al-Qawl al-Mufeed Sharh Kitaab al-Tawheed* by Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him), p. 336-337.

The fact that the Prophet (peace and blessings of Allaah be upon him) and the believers will intercede does not justify asking them to intercede, as some people do when they ask the Prophet (peace and blessings of Allaah be upon

him) to intercede for them even after his death.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

13245: Ruling on making fun of the hijab

Question:

What is the ruling on one who makes fun of a woman who wears the correct Islamic hijab and covers her face and hands?

Answer:

Praise be to Allaah.

Whoever makes fun of a Muslim man or woman for adhering to the Islamic sharee'ah is a kaafir, whether he is mocking a Muslim woman for observing correct Islamic

hijaab or for some other reason. 'Abd-Allaah ibn 'Umar (may Allaah be pleased with them both) narrated that during the campaign of Tabook a man said: "I have never seen anything like these Qur'aan readers of ours. They have the biggest bellies, the most lying tongues and they are the most cowardly when meeting the enemy." Another man said, "You are lying, and you are a hypocrite. I will most certainly tell the Messenger of Allaah (peace and blessings of Allaah be upon him) [what you have said]." He told the Messenger of Allaah (peace and blessings of Allaah be upon him), then Qur'aan was revealed.

'Abd-Allaah ibn 'Umar said:

“I saw him (that man) hanging onto the saddle of the she- camel of the Messenger of Allaah, (peace and blessings of Allaah be upon him), stumbling over the stones, and he [the Prophet (peace and blessings of Allaah be upon him)] was saying,

“Was it at Allaah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?”

Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals)”

[al-Tawbah 9:65-66 – interpretation of the meaning]

So mocking the believers is equivalent to mocking Allaah, His verses and His Messenger. And Allaah is the Source of strength.

Al-Lajnah al-Daa’imah, in al-Fataawa al-Jaami’ah li’l- Mar’ah al-Muslimah, part 3, p. 813

(www.islam-qa.com)

10397: Making fun of some aspects of the Sunnah

Question:

What is the ruling on making fun of the beard, short clothes and other aspects of the Sunnah? What is your opinion on those who, when these acts of worship are enjoined upon them, point to their hearts and say “Piety is here”?

Answer:

Praise be to Allaah. Making fun of the beard or

clothes whose length etc. is in accordance with the Sunnah or other aspects of the Sunnah makes a person a kaafir, if he knows that this was proven from the Prophet (peace and blessings of Allaah be upon him), because he is thereby making fun of the words and actions of the Prophet (peace and blessings of Allaah be upon him). In this case he is opposing the Prophet (peace and blessings of Allaah be upon him) and making fun of his Sunnah, and the one who makes fun of the Sunnah and knowingly mocks things that are proven to be part of the Sunnah is not a Muslim.

Allaah says (interpretation of the meaning):

“Say: ‘Was it at Allaah, and His Ayaat (proofs,

evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’

Make no excuse; you disbelieved after you had believed” [al-Tawbah 9:65-66]

If a person is called to observe one of the rulings of Islam and says that piety is in the heart but he does not follow

the shar’i ruling, he is an evil liar. For faith includes both words and deeds, it is not simply the matter of what is in the heart. This view is the same as that of the evil innovators of the Murji’ah who restricted faith to the heart and said that it had nothing to do with outward actions. Moreover, if the heart is sound and filled with faith, that will be manifested in a person’s actions. The Prophet (peace and blessings of Allaah be upon him) said: “In the body there is a piece of flesh which, if it is sound, the entire body will be sound, and if it is corrupt, the entire body will be corrupt. Indeed it is the heart.” (Narrated by al-Bukhaari, 52; Muslim, 1599). And he also said: “Allaah does not look at the outward

appearance or wealth of any one of you; rather he looks at your hearts and deeds.”

(Narrated by Muslim, 2564)

Whatever the case, these words of those who stubbornly refuse to follow the truth and carry out the commands of Islam is a sign of their lack of faith by means of which they want to stop those who seek to call them to Islam and advise them.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

21394: Ruling on praying in a mosque in which there is a grave

Question:

Is it correct to pray in mosques in which there are graves?

Answer:

Praise be to Allaah.

Prayers should not be offered in mosques in which there are graves. The graves should be dug up and the remains transferred to the public graveyards, with each set of remains placed in an individual grave as with all other graves. It is not permissible for graves to be left in mosques, whether that is the grave of a wali (“saint”) or of anyone else, because the Messenger (peace and blessings of Allaah be upon him) forbade that and warned against that, and he cursed the Jews and Christians for doing that. It was narrated that he (peace and blessings of Allaah be upon him) said: “May Allah curse the Jews and the Christians, for they took the graves of their Prophets as places of worship.” ‘Aa’ishah (may

Allaah be pleased with her) said, “He was warning against what they had done.”

Narrated by al-Bukhaari, 1330, Muslim, 529.

And when Umm Salamah and Umm Habeebah told him about a church in which there were images, he (peace and blessings of Allaah be upon him) said: “When a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of mankind before Allaah.”

(Saheeh, agreed upon. Al-Bukhaari, 427; Muslim, 528) And he (peace and blessings of Allaah be upon him) said:

“Those who came before you took the graves of their

Prophets and righteous people as places of worship. Do not take graves as places of worship – I forbid you to do that.”

(Narrated by Muslim in his *Saheeh*, 532, from Jundab ibn ‘Abd-Allaah al-Bajali). So the Prophet (peace and blessings of Allaah be upon him) forbade taking graves as places of worship and he cursed those who do that, stating that they are the most evil of mankind. So we must beware of that.

It is known that everyone who prays at a grave is taking it as a place of worship, and whoever builds a mosque over a grave has taken it as a place of worship. So we must keep graves far away from the mosques and not put graves inside mosques, in obedience to the command of the Prophet (peace and blessings of Allaah be upon him) and so as to avoid the curse issued by our Lord against those who build places of worship over graves, because when a person prays in a mosque in which there is a grave, the Shaytaan may tempt him to call upon the deceased or to seek his help, or to pray to him or prostrate to him, thus committing major shirk; and because this is the action of the Jews and Christians and

we are obliged to differ from them and to keep away from their ways and their evil actions. But if the graves are ancient and a mosque was built over them, then it should be knocked down, because this is an innovated thing, as was stated by the scholars, and so as to avoid the means that may lead to shirk. And Allaah is the Source of strength.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat alShaykh Ibn Baaz (may Allaah have mercy on him), 10/246.

(www.islam-qa.com)

26284: Ruling on seeking blessing from

righteous people

Question:

What is the ruling on seeking blessing from righteous people?

Answer:

Praise be to Allaah.

Seeking blessing from righteous people is of two types.

1 – Seeking blessings by asking them to make du'aa' to Allaah for one. This is permissible, subject to the condition that they be known to be righteous and pious and that they will not be exposed to fitnah thereby.

2 – Seeking blessing through their relics, such as their clothes and belongings, etc. This is not permissible and is a form of reprehensible bid'ah (innovation).

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may

Allaah have mercy on him). (www.islam-qa.com)

26312: Ruling on building mosques over graves

Question:

Some people say that there is nothing wrong with building mosques over graves, basing that on the aayah (interpretation of the meaning):

“(then) those who won their point said (most probably the disbelievers): ‘We verily, shall build a place of worship over them’” [al-Kahf 18:21]

Is what they say correct? What is the answer to that?

Answer:

Praise be to Allaah.

Building mosques over the graves of Prophets and righteous people, or over places connected to their lives, is something which the perfect sharee'ah of Islam came to forbid and warn against, and curses those who do that, because it is one of the means that lead to shirk and exaggeration about the Prophets and the righteous. Reality

confirms the soundness of the message brought by sharee'ah, and proves that it is from Allaah, and offers definitive proof that what the Messenger of Allaah (peace and blessings of Allaah be upon him) brought from Allaah and conveyed to the ummah is true. Everyone who looks at the state of the Muslim world and the shirk and exaggeration that have come about because of building mosques over tombs, venerating them, adorning them and appointing custodians for them, will realize that this is indeed a means that leads to shirk, and that one of the beauties of sharee'ah is that it forbids this and warns against it.

Among the reports that were narrated concerning

that was the hadeeth narrated by the two Shaykhs, al-Bukhaari (1330) and Muslim (529) – may Allaah have mercy on them both – from ‘Aa’ishah (may Allaah be pleased with her) who said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘May Allaah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.’” ‘Aa’ishah said: “He was warning (the Muslims) against (doing) what they had done.” And she said: “Had it not been for that, the grave of the Prophet (peace and blessings of Allaah be upon him) would have been made prominent but he was afraid it might be taken (as a) place of worship.”

In *al-Saheehayn* it is also narrated that Umm

Salamah and Umm Habeebah (may Allaah be pleased with them) told the Messenger of Allaah (peace and blessings of Allaah be upon him) about a church that they had seen in the land of Abyssinia, and the images that were in it. He (peace and blessings of Allaah be upon him) said: “When a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of mankind before Allaah.”

(Al-Bukhaari, 427; Muslim, 528)

In *Saheeh Muslim* (532) it is narrated that Jundub ibn

‘Abd-Allaah (may Allaah be pleased with him) said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: ‘I stand acquitted before Allah that I took anyone of you as a close friend (khaleel), for Allah has taken me as His close friend, as He took Ibraaheem as His close friend. Had I taken any one of my ummah as a close friend, I would have taken Abu Bakr as a close friend. Those who came before you used to take the graves of their Prophets and righteous men as places of worship, but you must not take graves as places of worship; I forbid you to do that.’”

There are many ahaadeeth on this subject. The leading scholars of the Muslims, the imams of all four madhhabs (schools of thought) and others, have stated that it is forbidden to build mosques over graves, and they have warned against that, following the Sunnah of the Messenger (peace and blessings of Allaah be upon him), sincerely advising his ummah and warning against falling into the same trap as those who came before us, the extremists among the Jews and Christians and their ilk among those of this ummah who have gone astray.

Some people use the story of the People of the Cave to support their specious argument that this is allowed:

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‘Abd-Allaah (may Allaah be pleased with him) said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: ‘I stand acquitted before Allah that I took anyone of you as a close friend (khaleel), for Allah has taken me as His close friend, as He took Ibraaheem as His close friend. Had I taken any one of my ummah as a close friend, I would have taken Abu Bakr as a close friend. Those who came before you used to take the graves of their Prophets and righteous men as places of worship, but you must not take graves as places of worship; I forbid you to do that.’”

There are many ahaadeeth on this subject. The leading scholars of the Muslims, the imams of all four madhhabs (schools of thought) and others, have stated that it is forbidden to build mosques over graves, and they have warned against that, following the Sunnah of the Messenger (peace and blessings of Allaah be upon him), sincerely advising his ummah and warning against falling into the same trap as those who came before us, the extremists among the Jews and Christians and their ilk among those of this ummah who have gone astray.

Some people use the story of the People of the Cave to support their specious argument that this is allowed:

“(then) those who won their point said (most probably the disbelievers): ‘We verily, shall build a place of worship over them’” [al-Kahf 18:21 – interpretation of the meaning]

The answer to that is: that Allaah has told us about the leaders and powerful people of that time, and that they said these words. That does not imply that He liked that or approved of them, rather He said that by way of blaming them and condemning their action. This is indicated by the fact that the Messenger (peace and blessings of Allaah

be upon him) to whom this verse was revealed and who was the most knowledgeable of people as to how it should be interpreted, forbade his ummah to build mosques over graves, warned them against doing so, and cursed and condemned those who did that.

If that had been permissible, then the Messenger of Allaah (peace and blessings of Allaah be upon him) would not have discouraged it in such emphatic terms, and gone to the extent of cursing those who did it, and said that they are the most evil of mankind before Allaah. This is sufficient to convince the seeker of truth. Even if we were to assume that building places of worship over graves was permitted to those who came before

us, it is not permissible for us to follow their example in that, because our sharee'ah abrogates the laws that came before it, and our Messenger (peace and blessings of Allaah be upon him) is the Final Messenger whose sharee'ah is complete and universal. He has forbidden us to build mosques over graves, so it is not permissible for us to go against him. We must follow him, adhering to that which he brought and abstaining from anything from the ancient laws that goes against that or any custom that appeals to the one who does it but goes against that. For there is nothing more perfect than the laws of Allaah and there is no guidance better than the guidance of the Messenger of Allaah (peace and blessings of Allaah be upon him).

Allaah is the One Whom we ask to help us and all the Muslims to adhere firmly to His religion and to follow the sharee'ah of His Messenger Muhammad (peace and blessings of Allaah be upon him) in all that we say and do, both outwardly and inwardly, in all our affairs, until we meet Allaah, for He is the All-Hearing, Ever-Near. May Allaah send blessings and peace upon His slave and Messenger Muhammad and his family and companions, and those who follow his guidance, until the Day of Resurrection.

From *Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh Ibn Baaz* (may Allaah have mercy on him), 1/434.

For the ruling on praying in mosques in which there are graves, see Question no.26324 .

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

22445: Astrology vs. astronomy

Question:

Are we allowed to read our star signs?

Answer:

Praise be to Allaah.

Al-Bukhaari said in his *Saheeh*: Qutaadah said: "Allaah created these stars for three purposes: to adorn the heavens, to stone the devils and as signs by which to navigate. Whoever seeks anything else in them is mistaken and does not benefit from them, and he is wasting his time and effort in seeking something of which he has no knowledge." (*Saheeh al-Bukhaari, Baab fi'l-*

From *Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh Ibn Baaz* (may Allaah have mercy on him), 1/434.

For the ruling on praying in mosques in which there are graves, see Question no.26324 .

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*Nujoom, 2/
240)*

The study of the stars is divided into two kinds:

1- Study of the influence of the stars (astrology)

2- Study of the positions and movements of the stars
(astronomy)

Study of the influence of the stars (astrology) is divided into three categories:

1 – The belief that these stars have a real influence in the sense that they create events and evil. This is major shirk (shirk akbar), because whoever claims that there is another creator alongside Allaah is a mushrik in the sense of major shirk, for he is regarding a created thing that is subjugated as a creator which subjugates.

2 – Making this a reason to claim to have knowledge of the unseen, so from the movements and changes in the stars he deduces that such and such will happen because such and such has happened to such and such a star. For example,

he may say that one person's life will be miserable because he was born under this star, and that another person's life will be happy because he was born under that star. This person is taking knowledge of the stars as a means to claim that he has knowledge of the unseen, and claiming to have knowledge of the unseen is kufr (disbelief) which puts one beyond the pale of Islam, because Allaah says (interpretation of the meaning):

“Say: None in the heavens and the earth knows the Ghayb

(Unseen) except Allaah” [al-Naml 29:65]

The grammatical structure used in the original Arabic – starting with the negation *laa* (translated here as “none”) followed by the word

illa (“except”) – is one of the most emphatic ways of expressing exclusivity. So if a person claims to know the unseen, he is effectively disbelieving what the Qur’aan says.

3 – If he believes that the stars are the cause of good or bad things happening, this is minor shirk (shirk asghar), i.e., when something happens he attributes it to the stars (and only attributes it to the stars after it has happened).

The basic principle is that whoever believes that one thing is the cause of another when Allaah has not made it so, is overstepping the mark and not acknowledging Allaah as He should be acknowledged, because the One Who makes things happen is Allaah alone. For example, if a person seeks healing from a piece of string (tied around his wrist), and says, "I believe that healing is in the hand of Allaah and this string is simply the means," we would say to him, "You have saved yourself from major shirk but you have fallen into lesser shirk, because Allaah has not made string a clear means of healing. By doing this you have transgressed against His position of Controller and Sustainer, by making

something a means to something else when Allaah has not made it so." The same applies to one who regards the stars as the cause of rainfall when this is not the case. The evidence for that is the hadeeth narrated by al-Bukhaari (801) and Muslim (104) from Zayd ibn Khaalid al-Juhani who said: "The Messenger of Allaah SAWs (peace and blessings of Allaah be upon him) led us in praying Fajr at al-Hudaybiyah, following rainfall during the night. When he had finished praying, he turned to the people and said, 'Do you know what your Lord has said?' They said, 'Allaah and His Messenger know best.' He said, 'This morning one of My slaves became a believer in Me and one became a disbeliever. As for the one who said, "We have been given rain by virtue of Allaah and His mercy," he is a believer in Me and

a disbeliever in the stars. But as for the one who said, “We have been given rain by such and such a star,” he is a disbeliever in Me and a believer in the stars.” So the one who attributes rain to the stars is saying that the stars caused the rain.

Study of the positions and movements of the stars (astronomy) is divided into two categories:

1 – If their movements are used to define things that serve a religious purpose, this is something that is necessary. If

that helps in the case of religious obligations, then learning it is obligatory, such as using the stars to determine the direction of the qiblah (direction of Makkah).

2 – If their movements are used to define things that serve a worldly purpose, there is nothing wrong with that. This is of two types:

(a) Using the stars to work out directions, such as knowing that the pole lies to the north, and that the Pole Star, which is close to it, revolves around the North Pole. This is permissible. Allaah says (interpretation of the meaning):

“And landmarks (signposts, during the day) and

by the stars (during the night), they (mankind) guide themselves”[al-Nahl 16:16]

(b) Using the stars to work out the seasons, through learning the phases of the moon. Some of the salaf regarded this as makrooh while others permitted it. The correct view is that it is permissible and there is nothing makrooh in it, because there is no shirk involved in it, unless one learns it in order to attribute rainfall or cold weather to it, and says that this is what is causing that. That is a kind of shirk. But simply knowing the time of year from it, whether it is spring or autumn or winter, there is nothing wrong with that.

See *al-Qawl al-Mufeed* by Shaykh Muhammad

ibn

‘Uthaymeen (may Allaah have mercy on him), 2/102. Islam Q&A Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

22292: Regarding a ringing in the ears as a good or bad omen

Question:

Some people regard it as a good or bad omen when they

hear a sound in one of their ears, or if their eyelid twitches, and so on. Is there any basis for this?

Answer:

Praise be to Allaah.

There is no basis for this. The Muslim has to put his trust in Allaah. Regarding things as bad omens is a kind of tiyarah (belief in evil omens), which the Prophet (peace and blessings of Allaah be upon him) declared to be false and stated that it is a form of shirk. If a person notices any such thing (ringing in the ears, etc.), he should ignore it and go ahead with his plans, and not hesitate.

The Prophet (peace and blessings of Allaah be upon him) said: “Tiyarah is that which makes you go ahead or refrain.” The Muslim should also recite the following du’aa’: *“Allaahumma la ya’ti bi’l-hasanaat illa anta wa laa yadfa’ al-sayi’aat illa anta, wa laa hawla wa laa quwwata illa bika* (O Allaah, none can bring good things except You, and none can ward off evil things except You, and there is no power and no strength except with You).” As for seeing something and interpreting it in an optimistic manner, this is good, and the Prophet (peace and blessings of Allaah be upon him) used to like optimism. Optimism means thinking well of Allaah.

Shaykh Saalih ibn Fawzaan al-Fawzaan

From al-Daw'ah magazine, issue # 1809, p. 58.
(www.islam-qa.com)

21316: Chain letter telling lies about Zaynab

Question:

There is a chain letter which reads as follows:

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“In the name of Allaah, the Most Gracious, the Most Merciful. Blessings and peace be upon the most noble of the Prophets and Messengers, our master Muhammad (peace and blessings of Allaah be upon him), and upon his family and companions. Allaah says (interpretation of the meaning):

‘No doubt! Verily, the Awliyaa’ of Allaah, no fear shall come upon them nor shall they grieve’
[Yoonus 10:62]

Allaah the Almighty has spoken the truth. My dear Muslim brother/sister. A 13-year-old girl fell ill. She was very sick and the doctors were unable to cure her. One night her sickness became very

bad and she cried herself to sleep. In her dream she saw that al-Sayyidah Zaynab (may Allaah be pleased with her) put drops in her mouth. When she woke up she was fully recovered from her sickness. Al-Sayyidah Zaynab (may Allaah be pleased with her) asked her to write out this story 13 times and distribute it among the Muslims, so that they might learn about the power of the Creator and how His power manifests itself in His creation, glorified be He above that which they associate with Him. So the girl did what was asked of her, and what happened was the following:

1 – The first copy ended up in the hands of a poor man, who wrote it out and distributed it; 13 days later, Allaah willed that this poor man should become rich.

2 – The second copy ended up in the hands of a worker who ignored it; 13 days later he lost his job.

3 – The third copy ended up in the hands of one of the rich people who refused to write it out; 13 days later he lost all his wealth.

After reading this story, my Muslim brother/sister, hasten to write it out 13 times and distribute it among the people, then you will get what you wish for from Allaah. May Allaah bless our master Muhammad and all his family and companions.”

How correct is this chain letter, and what is the ruling on distributing it?

Answer:

Praise be to Allaah.

When I examined this fabricated chain letter I thought that it is my duty to comment on the claims made by its author, connecting benefits and interests to the one who writes it out and distributes it, and harm to the one who ignores it and does not pass it on. This is a lie which has no sound basis; rather it is the fabrication of liars and imposters who want to divert the Muslims

from putting their trust in their Lord alone, with no partner or associate, to bring them benefits and ward off harm, whilst also taking the means that are prescribed in sharee'ah and are permissible, and who want to make them put their trust in and focus on something other than Allaah in seeking to gain benefits and to ward off harm, and seek false means that are neither prescribed in Islam nor permissible, and to call people to depend on and worship something other than Allaah.

Undoubtedly this is one of the plots of the enemies of the Muslims who want to divert them from the true religion by any means possible. The Muslims have to beware of these plots and not be deceived by them. They should not be deceived

by this chain letter and similar letters which surface from time to time. We have previously drawn attention to a number of them. It is not permissible for a Muslim to write these chain letters or to distribute them under any circumstances whatsoever. That is an evil action and the one who does it is sinning. There is the fear that he may be subjected to punishment in this world or in the Hereafter, because this is a form of bid'ah (innovation); bid'ah is a great evil and its consequences are severe.

This kind of chain letter is a form of reprehensible innovation, and is one of the means that lead to shirk and exaggeration about the Ahl al-Bayt (members of the Prophet's household) and others among the dead, and may lead to people calling upon them besides Allaah and seeking their help and believing that they may bring benefit or cause harm to those who call upon them and seek their help. It is also a form of telling lies against Allaah. Allaah says (interpretation of the meaning):

“It is only those who believe not in the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allaah, who fabricate falsehood, and it is they who are liars”[al-Nahl

16:105]

And the Prophet (peace and blessings of Allaah be upon him) said: “Whoever innovates anything in this matter of ours (i.e., Islam) that is not part of it will have it rejected.”

(Saheeh, agreed upon).

All Muslims who receive this chain letter or similar letters should tear them up and destroy them, and warn people against them. They should not pay any attention to promises or threats mentioned therein, because these are false letters which have no sound basis and will not result in anything, good or bad. But those who fabricate them, write them out, distribute

them, advocate them and spread them among the Muslims are committing sin, because all of that is a kind of co-operating in sin and transgression, which Allaah forbade in His Book when He said (interpretation of the meaning):

“Help you one another in AlBirr and AtTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allaah. Verily, Allaah is Severe in punishment”

[al-Maa'idah 5:2]

We ask Allaah to keep us and the Muslims safe and sound from all evil. Allaah is Sufficient for us and He is the best disposer of affairs, the best to deal with those who fabricated this and similar chain letters and introduced into the religion of Allaah something that is not part of it. We ask Allaah to deal with them as they deserve, because they have told lies against Allaah and propagated those lies, and called the people to the means of shirk and exaggeration about the dead, and to occupy themselves with something that will cause them harm and bring them no benefits. These comments have been written out of sincerity towards Allaah and His slaves.

May Allaah send blessings and peace upon His

slave and

Messenger Muhammad, and his family and companions.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn

'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 346 (www.islam-qa.com)

22303: Singing the Qur'aan is apostasy

Question:

What is the ruling on using a verse of the Qur'aan as a line in a poem? And what is the ruling on

singing a verse of the Qur'aan accompanied by music?

Answer:

Praise be to Allaah.

Including a verse of the Qur 'aan in a poem is not permitted, and singing a verse is even more forbidden. This is a form of mocking the Qur'aan, which amounts to apostasy from the religion of Islam.

Shaykh Saalih ibn Fawzaan al-Fawzaan from Al-Hisbah magazine, issue no. 35, p. 14 (www.islam-qa.com)

13631: Bad attitude of some writers towards Allaah, may He be exalted

Question:

One of them wrote in an article, "Woman is the best decision that Allaah ever made." What is the ruling on such a comment?

Answer:

Praise be to Allaah.

This is disrespectful towards Allaah. Such words, which indicate debauchery and a lack of knowledge of the rights of the Lord, should not be spoken. Allaah has willed and decreed matters which are greater than the creation of woman, such as His Oneness (Tawheed) and His exclusive right to be worshipped.

It is not permissible for a man to look at the beauty of a non-mahram woman, as Allaah says (interpretation of the meaning):

“Tell the believing men to lower their gaze (from looking at forbidden things), ...”

[al-Noor 24:30]

A man is permitted to enjoy the beauty of his wife, whom Allaah has blessed him with by causing him to enjoy the pleasure of living with her. There are many other phrases similar to the one mentioned above, written by those who claim to be writing literature but which indicate that they

are insolent and that they do not show any respect towards Allaah, that they do not honour the Lord and that they do not know how to speak properly of Him. We must advise these people and fight their falsehood. And Allaah is the Source of strength.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

13659: Ruling on one who rules by something other than that which Allaah has revealed

Question:

Are the rulers who rule by something other than that which Allaah has revealed considered to be kaafirs? If we say that they are Muslims, then what do we say about the aayah (interpretation of the meaning):

“And whosoever does not judge by what Allaah has revealed, such are the Kaafiroon (i.e. disbelievers – of a lesser degree as they do not act on Allaah’s Laws”

[al-Maa’idah 5:44] ?

are insolent and that they do not show any respect towards Allaah, that they do not honour the Lord and that they do not know how to speak properly of Him. We must advise these people and fight their falsehood. And Allaah is the Source of strength.

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Question:

Are the rulers who rule by something other than that which Allaah has revealed considered to be kaafirs? If we say that they are Muslims, then what do we say about the aayah (interpretation of the meaning):

“And whosoever does not judge by what Allaah has revealed, such are the Kaafiroon (i.e. disbelievers – of a lesser degree as they do not act on Allaah’s Laws”

[al-Maa’idah 5:44] ?

Answer:

Praise be to Allaah.

The rulings on those who rule by something other than that which Allaah has revealed vary according to their beliefs and actions. Whoever rules by something other than that which Allaah has revealed, thinking that it is better than the sharee'ah of Allaah, is a kaafir according to all the Muslims. The same applies to the one who refers

for judgement to man-made laws instead of the laws of Allaah and thinks that this is permissible. Even if he says that referring for judgement to the sharee'ah is better, he is still a kaafir because he has permitted that which Allaah has forbidden.

But the one who rules by something other than that which Allaah has revealed because he is following his own whims and desires, or because of a bribe, or because there is enmity between him and the one against whom judgement is being passed, or for other reasons, knowing that he is disobeying Allaah by doing so and that he should refer to the laws of Allaah for judgement, is considered to be a sinner, one who is guilty of a

major sin. He is considered to have committed an act of lesser kufr, lesser wrongdoing (*zulm*) and lesser rebellion (*fisq*), as was narrated from Ibn ‘Abbaas (may Allaah be pleased with him), and from Taawoos and a group of the righteous salaf. This is well known to the scholars. And Allaah is the Source of strength.

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol 4, p. 416

(www.islam-qa.com)

12930: Islamic ruling on those who mock the signs of Allaah and sing verses from the Qur’aan

Question:

The newspaper al-Nakhbah al-Khaleejiyyah (issues nos.

128 and 133) mentioned a group of artists who start their songs with a mawwaal (poem in colloquial language) which starts with the singing of some verses from the Qur’aan. This has become common among many artists

and actors. What is the Islamic ruling on singing the verses of the Qur'aan or giving them a tune like singing?

Answer:

Praise be to Allaah.

By the inherent nature (fitrah) with which he is born, man instinctively recognizes the enormity of this action and the seriousness of this sin, and the ugliness of this crime. The sound human nature which believes in pure Tawheed does not approve of these satanic practices.

All the Muslims are unanimously agreed that it is obligatory to respect and venerate the words of Allaah, and to protect them from faults and shortcomings.

The Qur'aan is the word of Allaah and is one of His attributes. Allaah still speaks whenever He wills. This is what is indicated by the Qur'aan and Sunnah, and this was the view of the imaams of Islam.

Mocking the words and Book of Allaah, or trying to undermine their sanctity and respect, is blatant kufr – no one would dispute that. Allaah says (interpretation of the meaning):

“If you ask them (about this), they declare: ‘We

were only talking idly and joking.’ Say: ‘Was it at Allaah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’

Make no excuse; you disbelieved after you had believed...”

[al-Tawbah 9:65-66]

This aayah clearly states that those who mock Allaah,

His Signs or His Messenger are kaafirs, regardless of whether they regard that as being permissible or not. Simply making fun of them is apostasy from Islam (riddah), according to the consensus of the Muslims, even if the person did not really intend to mock them but was “only” joking or trying to be funny.

Those people were guilty of kufr who said of the Prophet (peace and blessings of Allaah be upon him) and his companions, “We have never seen any people who love their stomachs more or tell more lies or are more cowardly in battle than these Qur’aan-readers.” This was narrated by Ibn Jareer in his Tafseer (10/172) with a jayyid isnaad via Hishaam ibn Sa’d from Zayd ibn

were only talking idly and joking.’ Say: ‘Was it at Allaah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’

Make no excuse; you disbelieved after you had believed...”

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Aslam from ‘Abd- Allaah ibn ‘Umar, who said: “During the campaign of Tabook, a man said in a gathering, ‘We have never seen any people who love their stomachs more or tell more lies or are more cowardly in battle than these Qur’aan-readers.’ Another man who was present said, ‘You are lying, and you are a hypocrite. I will most certainly tell the Messenger of Allaah (peace and blessings of Allaah be upon him) about this. He conveyed that to the Prophet (peace and blessings of Allaah be upon him), and Qur’aan was revealed.’” Then ‘Abd-Allaah ibn ‘Umar said: “I saw him hanging on to the saddle-bag of the camel of the Messenger of Allaah (peace and blessings of Allaah be upon him), stumbling on the rocks and saying, ‘O Messenger of Allaah, we were only talking idly and joking!’ and the

Messenger of Allaah (peace and blessings of Allaah be upon him) was saying, ‘Was it at Allaah, and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking? Make no excuse; you disbelieved after you had believed!’”

The apparent meaning of the aayah is that they were believers prior to that, but then they became kaafirs by

mocking that which they knew that it was haraam to mock, but they did not think that this was kufr.

The same is also true of those who begin their songs with a mawwaal (poem in colloquial language) which starts with the singing of some verses from the Qur'aan. They have taken the verses of the Holy Qur'aan for singing, entertainment and amusement. This is one of the most serious forms of belittling the Qur'aan and mocking its sanctity.

The ummah is agreed that the one who belittles or mocks the Qur'aan or any part of it is a kaafir. Allaah says (interpretation of the meaning):

“Verily, this (the Qur'aan) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil).

And it is not a thing for amusement”[al-Taariq 86:13-14] Anyone who takes any part of the Qur'aan for amusement, singing, dancing or entertainment has taken it for amusement and play, and Allaah warn such people of a humiliating torment:

“And when he learns something of Our Verses (this Qur'aan), he makes them a jest. For such there will be a humiliating torment

[al-Jaathiyah 45:9]

“And it will be said: ‘This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you.’

This, because you took the Revelations of Allaah (this Qur’aan) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there

(Hell), nor shall they be returned to the worldly life (so that they repent to Allaah, and beg His Pardon for their sins)”

[al-Jaathiyah 45:34-35]

Al-Qaadi ‘Iyaad (may Allaah have mercy on him) said in *Sharh al-Shifaa’* (2/549): “Know that whoever belittles the Qur’aan or the Mus-haf, or any part thereof, or insults them, or denies it, or even one letter or aayah thereof, or disbelieves in it or in any part thereof or in anything that is clearly stated therein, whether it be a ruling or a story, or he knowingly affirms something that is denied therein, or denies something that is affirmed therein, or he doubts any of that, then

he is a kaafir according to the scholars, by consensus. Allaah says (interpretation of the meaning):

‘And verily, it is an honourable wellfortified respected Book (because it is Allaah’s Speech, and He has protected it from corruption).

Falsehood cannot come to it from before it or behind it, (it is) sent down by the AllWise, Worthy of all praise (Allaah)’

[Fussilat 41:41-42].”

Shaykh al-‘Allaamah Abu Bakr Muhammad al-Husayni al-Husni al-Shaafa’i said in his book *Kifaayat al-Akhyaar* (494): “With regard to committing kufr by one’s actions, this may take

the form of such things as prostrating to idols or to the sun or moon; throwing the mus-haf onto a rubbish-heap; practising magic which involves worshipping the sun; offering sacrifices to idols; or making fun of one of the names of Allaah, or His command or His warning; or reciting *Qur’aan to the beat of the daff (hand-drum)...*”

Using the verses of the Qur’aan for singing and putting

musical accompaniment to them is a worse act of kufr and a greater sin than reciting the Qur'aan to the beat of a *daff*.

The great scholar Shaykh al-Bahooti al-Hanbali (may Allaah have mercy on him) said in his book *al-Rawd al-Murabba' Sharh Zaad al-Mustaqna'* (p. 282), in the chapter on the rulings concerning apostates: "... or he blatantly says or does something to mock the religion, or shows disrespect towards the Qur'aan, or does not regard it as sacred..."

The great scholar Ibn Farhoon al-Maaliki (may Allaah have mercy on him) said in his book *Tabsirat al-Hukaam* (2/214): "Whoever belittles

the Qur'aan or any part of it, or denies it or one letter of it, or disbelieves in any part of it, or knowingly affirms something that it denies or denies something that it affirms, or doubts any part of it, is a kaafir according to the consensus of the scholars."

The person who approves of their kufr and their belittling of the word of Allaah and His Book is a kaafir like them. Allaah says (interpretation of the meaning):

"And it has already been revealed to you in the Book (this Qur'aan) that when you hear the Verses of Allaah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with

musical accompaniment to them is a worse act of kufr and a greater sin than reciting the Qur'aan to the beat of a *daff*.

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"And it has already been revealed to you in the Book (this Qur'aan) that when you hear the Verses of Allaah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with

them) certainly in that case you would be like them. Surely, Allaah will collect the hypocrites and disbelievers all together in Hell”

[al-Nisaa’ 4:140]

BEWARE of two very serious matters:

Firstly: the punishment and vengeance of Allaah for those who mock or belittle His words. It was narrated in *Saheeh al-Bukhaari* (3617) via ‘Abd al-Waarith, ‘Abd al-‘Azeez

told us from Anas (may Allaah be pleased with him) that he said: “A man was a Christian, then he became a Muslim. He read *al-Baqarah* and *Aal ‘Imraan*, and he used to write things down for the Prophet (peace and blessings of Allaah be upon him). Then he went back to Christianity and he used to say, ‘Muhammad does not know anything except that which I wrote for him.’ Then Allaah caused him to die, and they buried him, but the following morning the earth had thrown him out. They said, ‘This is the work of Muhammad and his companions, because he left them, so they dug him up.’ So they dug a deep hole for him, but in the morning the earth had thrown him out again. They said, ‘This is the

work of Muhammad and his companions, because he left them, so they dug him up.’ So they dug another hole for him, making it as deep as they could, but the following morning the earth had throw him out again. Then they knew that it was not people who were throwing him out, so they left him where he was.”

(Narrated by Muslim in his *Saheeh*, 2781, via Sulaymaan ibn al-Mugheerah from Thaabit al-Banaani from Anas, who said: “There was among us a man from Banu al- Najjaar...” and he mentioned the same story, at the end of which he said, “so they abandoned him.”

Secondly: leaving this crime without punishment. For the Qur’aan is the word of Allaah, and it has a

special status and a special place in the hearts of the Muslims. So belittling its sanctity and making fun of any part of it is a serious crime and a major sin.

If the most evil elements of humanity in the twentieth century can come and mock the sanctity of the words of Allaah or one of His attributes, and make them like the words of any human beings or the words of the dregs of humanity, and use it for singing, amusement and entertainment, and they can get away with that and not

have any punishment or ruling of Allaah carried out against them, then this will open the door for people to mess about with the sharee'ah and to insult the Divine Essence and the attributes of Allaah, and to show disrespect towards the greatest things in which the Muslims take pride.

If worldly punishments such as imprisonment etc. are imposed upon those who slander rulers and governors whether they deserve it or not, but those who make fun of the Book of the Lord of the Worlds and any of His Attributes are not taken to task, this is one of the most serious and shameful of major sins.

I am afraid that by turning a blind eye these

people who mock the signs of Allaah, the modern governments are sinking to the level described by the poet:

“When someone slanders the leader, he is taken to prison, but when someone slanders Allaah, we tell him that people are free to speak as they wish.”

In that case there can be no joy in a life lived under the shadow of corruption, when things have gone out of control.

Shaykh Sulaymaan ibn Naasir al-'Alwaan

(www.islam-qa.com)

10543: Ruling on amulets and hanging them up; do amulets ward off the evil eye and hasad (envy)?

Question:

I would like to know if talismans are allowed. I have read kitabu tawheed and some books by bilal philips, but i

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found in al-muwatta that theres hadiths allowing some sorts of talisans, and even kitabu tawheed mentioned some salafs allowed it. The hadiths can be found in al-muwatta, volume 50, hadiths 4, 11 and 14. Please reply. And tell me the authenticity of these hadiths, and give me more information about this issue. Thank you.

Answer:

Praise be to Allaah. Firstly, we could not find the ahaadeeth whose soundness the questioner asked about, because we do not know the text of those ahaadeeth. He said that they were in volume 50 of *al-Muwatta'*, but *al-Muwatta'* is only one volume.

Hence we will quote what we are able to of the ahaadeeth that have been narrated on this topic, and we will explain

– in sha Allaah – the rulings of the scholars on them. Hopefully some of this will be what the questioner is looking for.

1. It was narrated from ‘Abd-Allaah ibn Mas’ood that the Prophet of Allaah (peace and blessings of Allaah be upon him) said:

“The Prophet of Allah (peace and blessings of Allaah be upon him) disliked ten things: Yellow colouring, meaning *khalooq* (a perfume made from saffron), dyeing grey hair, trailing the lower garment, wearing a gold ring, throwing dice, a

woman adorning herself before people who are not her mahrams, using spells (*ruqyah*) except with the Mu’awwidhatan, wearing amulets, coitus interruptus, and having intercourse with a woman who is breastfeeding a child; but he did not declare them to be prohibited.” (Narrated by al-Nasaa’i, 50880; Abu Dawood, 4222)

“having intercourse with a woman who is breastfeeding a child” means, if she becomes pregnant this will harm the child who is breastfeeding.

This hadeeth was classed as *da'eef* (weak) by al-Albaani in *Da'eef al-Nasaa'i*, 3075)

2. It was narrated from Zaynab the wife of 'Abd-Allaah ibn Mas'ood from 'Abd-Allaah that he said:

“I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, ‘Spells (*ruqyah*), amulets and love-charms are *shirk*.’” I said, “Why do you say this? By Allaah, my eye was weeping with a discharge and I kept going to So and so, the Jew, who did a spell for me. When he did the spell, it calmed down.” ‘Abd-Allaah said: “That was just the work of the Shaytaan who was picking it with his hand, and when (the

Jew) uttered the spell, he stopped. All you needed to do was to say as the Messenger of Allaah (peace and blessings of Allaah be upon him) used to say: ‘Adhhib il-ba’s Rabb al-naas ishfi anta al-Shaafi laa shifaa’a illa shifaa’uka shifaa’an laa yughaadiru saqaman (Remove the harm, O Lord of mankind, and heal, You are the Healer. There is no healing but Your healing, a healing which leaves no disease behind.’”

(Narrated by Abu Dawood, 3883; Ibn Maajah, 3530) This hadeeth was classed as saheeh by al-Albaani in *al-Silsilat al-Saheehah*, 331 and 2972.

3. It was narrated that ‘Uqbah ibn ‘Aamir said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whoever

wears an amulet, may Allaah not fulfil his need, and whoever wears a sea-shell, may Allaah not give him peace.”

(Narrated by Ahmad, 16951)

This hadeeth was classed as *da'eef* by Shaykh al-Albaani in *Da'eef al-Jaami'*, 5703.

4. It was narrated from 'Uqbah ibn 'Aamir al-Juhani that a group came to the Messenger of Allaah (peace and

blessings of Allaah be upon him) [to swear their allegiance (*bay'ah*) to him]. He accepted the *bay'ah* of nine of them but not of one of them. They said, “O Messenger of Allaah, you accepted the *bay'ah* of nine but not of this one.” He said, “He is wearing an amulet.” The man put his hand (in his shirt) and took it off, then he (the Prophet (peace and blessings of Allaah be upon him)) accepted his *bay'ah*. He said, ‘Whoever wears an amulet has committed *shirk*.’”

(Narrated by Ahmad, 16969)

This hadeeth was classed as *saheeh* by Shaykh al-Albaani in *al-Silsilah al-Saheehah*, 492.

Secondly:

Amulets (*tameemah*, pl. *tamaa'im*) are things made from pearls or bones that are worn on the necks of children or adults, or are hung up in houses or cars, in order to ward off evil – especially the evil eye – or to bring some benefits.

These are the comments of the scholars on the various kinds of amulets and the rulings on each kind. These comments contain important and useful points.

1. Shaykh Sulaymaan ibn 'Abd al-Wahhaab said:

“Know that the scholars among the Sahaabah and Taabi'een and those who came after them differed as to whether it is permissible to hang up

amulets which only contain words from the Qur'aan or names and attributes of Allaah.

One group said that this is permissible. This was the view of 'Abd-Allaah ibn 'Amr ibn al-'Aas and others. This is the apparent meaning of the report narrated from

'Aa'ishah and it was the view of Abu Ja'far al-Baaqir and Ahmad, according to one report. They interpreted the hadeeth as referring to amulets which involve shirk; with

regard to those which contain words from the Qur'aan or the names and attributes of Allaah, then they are like *ruqyah* which uses the same words.

I say, this appears to be the view of Ibn al-Qayyim. Another group said that this is not permissible. This was the view of Ibn Mas'ood and Ibn 'Abbaas, and is the apparent meaning of the view of Hudhayfah, 'Uqbah ibn 'Aamir and Ibn 'Akeem (may Allaah be pleased with him). This was also the view of a group of the Taabi'een, including the companions of Ibn Mas'ood and Ahmad, according to one report

which was chosen by most of his companions. It was also the view of the later scholars, who quoted this and similar ahaadeeth as evidence. The apparent meaning is that it is general in application and does not differentiate between amulets which contain Qur'aan and amulets which contain other things, unlike *ruqyah* where there is a differentiation. This is supported by the fact that the Sahaabah who narrated the hadeeth understood it to be general in meaning, as was quoted above from Ibn Mas'ood.

Abu Dawood narrated that 'Eesa ibn Hamzah said: "I entered upon 'Abd-Allaah ibn 'Akeem and his face was red due to high fever. I said, 'Why don't you hang up an amulet?' He said, 'We seek refuge with Allaah from that. The Messenger of

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Allaah (peace and blessings of Allaah be upon him) said: “Whoever hangs up anything will be entrusted to its care...””

This scholarly difference was concerning hanging up amulets which contain Qur’aan or names and attributes of Allaah, so what do you think about the things which were innovated later on, doing spells (ruqyah) using the names of shayaateen (devils) and others and hanging them up, and even being attached to those shayaateen, seeking refuge in them, slaughtering animals for them, asking them to ward off harm and bring benefits – actions which

are pure *shirk*? This is prevalent among many of the people, except for those whom Allaah keeps safe and sound. Think about what the Prophet (peace and blessings of Allaah be upon him) said and what was the practice of the Sahaabah and Taabi’een, and what the scholars after them mentioned on this topic and others. Then look at what happened in the later generations. It will become clear to you what the religion of the Messenger (peace and blessings of Allaah be upon him) is, and how it has now become alienated in all ways. And Allaah is the One Whose help we seek.

(*Tayseer al-‘Azeez al-Hameed*, p. 136-138)

2. Shaykh Haafiz Hukami said:

If they – i.e., amulets – contain clearly-written Qur’aanic verses or saheeh ahaadeeth, there was some dispute among the salaf – the Sahaabah, the Taabi’een and those who followed them – as to whether they are permissible.

Some of them – i.e., some of the Salaf – said that this was permissible. This was narrated from ‘Aaishah (may Allaah be pleased with her), Abu Ja’far Muhammad ibn ‘Ali, and others among the salaf.

Some of them said that this was not allowed; they regarded it is *makrooh* and not permitted. They include ‘Abd-Allaah ibn ‘Akeem, ‘Abd-Allaah ibn

‘Amr, ‘Uqbah ibn ‘Aamir, and ‘Abd-Allaah ibn Mas’ood and his companions such as al-Aswad and ‘Alqamah, and those who came after them such as Ibraaheem al-Nakha’i and others – may Allaah have mercy on them.

Undoubtedly not allowing that is a safer precaution to prevent means that lead to wrong beliefs, especially in our own times. If most of the Sahaabah and Taabi’een regarded it as makrooh in those noble times when the faith in their hearts was greater than a mountain, then

regarding it as makrooh in these times of trials and tribulations is more appropriate and is more on the safe side. So how about when this concession has led people to things which are purely haraam and they have made it a means to those things? For example, they make amulets for seeking refuge, on which they write an aayah or soorah or the phrase "*Bismillaah ir-Rahmaan ir-Raheem* (In the name of Allaah, the most Gracious, the Most Merciful), then underneath it they put some devilish mumbo-jumbo, the meaning of which no one knows except one who has read their books. Or they divert the hearts of the common folk from putting their trust in Allaah and make them dependent on the things

that they have written, and most of them frighten the people, before anything even happens to them. One of them will come to the person whom he wants to trick out of his money, knowing that the person is relying on him and trusts him, and he says: "Such and such is going to happen to your family or your wealth or to you," Or he says, "You have a *qareen* (constant companion) from among the jinn," or the like, and he describes things to him and tells him things about himself that the Shaytaan whispers to him, to make him think that he has true insight and that he cares about him and wants to bring him some benefit. When the heart of the ignorant fool is filled with fear of what has been described to him, he turns away from his Lord and turns to this charlatan with all his heart and soul; he puts

his trust in him and relies on him instead of Allaah, and says to him, “What is the way out from the things that you have described? What is the means of warding them off?” It is as if he (the charlatan) has control over benefit and harm, at which point his hopes are raised and he becomes more greedy, wondering how much he will be able to take. So he tells him, “If you give me such and such, I will write an amulet for that which will be this long and this wide” – he describes it and speaks to him in a nice manner. Then he hangs up this amulet to protect him from

such and such diseases. Do you think, after all that we have mentioned, that this belief is a form of minor shirk? No way; it means that one is taking as one’s god someone other than Allaah, putting one’s trust in someone other than Him, turning to someone other than Him, relying on the deeds of created beings and trying to divert people from their religion. Can the Shaytaan do any of these tricks except with the help of his devilish brethren among mankind?

“Say: ‘Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allaah)?’ Nay, but they turn away from the remembrance of their Lord”



[al-Anbiyaa' 21:42 – interpretation of the meaning]

Then along with the devilish mumbo-jumbo, he writes on the amulet something from the Qur'aan, and hangs it up when he is not taahir (in a state of purity), when he is in a state of minor or major impurity, and he never shows any respect towards it or keeps it away from other things. By Allaah, none of the enemies of Allaah have treated His Book with as much contempt as these heretics who claim to be Muslims. By Allaah, the Qur'aan was revealed to be recited and followed, for its commandments to be obeyed and its prohibitions heeded, for its information to be believed and its limits to be adhered to, for its parables and stories to serve as

lessons, and for it to be believed in.

“... the whole of it (clear and unclear Verses) are from our Lord...”

[Aal 'Imraan 3:7 – interpretation of the meaning]

But these people have ignored all of that and cast it behind their backs; they have merely memorized a few words in order to earn their living from them, like any other means

of earning a living that enables them to do haraam things, not things which are permitted. If a king or a governor wrote a letter to his subordinate, telling him to do such and such and not to do such and such, commanding the people in your city to do such and such and forbidding them to do such and such, etc., and he took that letter and did not read it or think about its instructions, and he did not convey that to those to whom he was commanded to convey it, but instead he took it and hung it around his neck or his arm, and did not pay any attention at all to what was in it, the king would punish him severely for that. So how about that which was revealed from the Compeller of the heavens and

the earth, Who has the highest description in the heavens and on earth, to Whom is all praise in the beginning and at the end, to Whom all things return, so worship Him and put your trust in Him, He is sufficient for me, there is no god but He, in Him I put my trust and He is the Lord of the Mighty Throne. And if they (amulets) contain anything but the two revelations (i.e., Qur'aan and saheeh Sunnah) then this is shirk without a doubt, and is more akin to the *azlaam* (arrows used during the jaahiliyyah for seeking luck or help in decision making) in being far-removed from the characteristics of Islam.

If they (amulets) contain anything other than the two revelations and instead contain mumbo-jumbo from the Jews or worshippers of the

temple, stars or angels, or those who use the services of the jinn, etc., or they are made of pearls, strings, iron rings, etc., then this is *shirk*, i.e., hanging them up or wearing them is *shirk*, beyond a doubt, because they are not among the permissible means or known forms of treating disease. It is simply a belief that they will ward off such and such a problem or pain because of their so-called special features. This is like the belief of idol-worshippers concerning their idols, and they are like the *azlaam* (arrows) which the people of the

jaahiliyyah used to take everywhere with them and consult whenever they had to make a decision. These were three arrows, on the first of which was written 'Do', on the second 'Do not do' and on the third 'Try again.' If the person picked out the one which said 'Do', he would go ahead and do that thing; if it said, 'Do not do', he would not do it, and if it said, 'Try again,' he would consult them again. Instead of this, Allaah – to Whom be praise – has given us something better, which is the prayer of Istikhaarah.

In conclusion, these amulets which do not contain Qur'aan or Sunnah are just like the *azlaam* in that they involve corrupt beliefs and go against the sharee'ah and are far- removed from

the characteristics of Islam. Those who believe in pure Tawheed keep as far away as possible from such things. The faith in their hearts is too great to permit anything of this sort to enter their hearts. Their status is too high and their certainty of faith is too strong for them to put their trust in anyone other than Allaah or to seek the protection of anyone other than Him. And Allaah is the Source of strength.

(Ma'aarij al-Qubool, 2/510-512)

The view that amulets are not allowed even if they contain words from the Qur'aan is the view of our shaykhs:

3. The scholars of the Standing Committee said:

The scholars are agreed that it is haraam to wear amulets if they contain anything other than Qur'aan, but they differed concerning those which do contain Qur'aan. Some of them said that wearing these is permitted, and others said that it is not permitted. The view that it is not permitted is more likely to be correct because of the general meaning of the ahaadeeth, and in order to prevent means of *shirk*.

Shaykh ‘Abd al-‘Azeez ibn Baaz, Shaykh ‘Abd-Allaah ibn Ghadyaan, Shaykh ‘Abd-Allaah ibn Qa’ood.

(Fataawa al-Lajnah al-Daa’imah, 1/212)

4. Shaykh al-Albaani (may Allaah have mercy on him)
said:

This misguidance is still widespread among the Bedouin, fellahin (peasants) and some of the city-dwellers. Examples include the pearls which some drivers put in their cars, hanging them from the rear-view mirror. Some of them hang an old shoe on the front or back of the car; some

hang a horse-shoe on the front of their house or shop. All of that is to ward off the evil eye, or so they claim. And there are other things which are widespread because of ignorance of Tawheed and the things which nullify it such as actions of *shirk* and idolatry which the Messengers were only sent and the Books were only revealed to put an end to. It is to Allaah that we complain of the ignorance of Muslims nowadays, and their being far away from their religion.

(Silsilat al-Ahaadeeth al-Saheehah, 1/890, 492)

And Allaah knows best

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

Chapter 3

Polytheism (Shirk) and its different forms

11402: Du'aa' is to be made to Allaah alone

Question:

What is the ruling on making du'aa' to anyone other than Allaah?

Answer:

Praise be to Allaah.

Allaah is close to His slaves; he sees where they are and He knows their situation. He hears what they say and responds to their du'aa' (supplication). Nothing about them is hidden from Him, as He says (interpretation of the meaning):

“Truly, nothing is hidden from Allaah, in the earth or in the heaven”

[Aal ‘Imraan 3:5]

Allaah Alone is the One Who has created us and Who provides for us; in His hand is the dominion

and He is Able to do all things:

“To Allaah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things”

[al-Maa'idah 5:17 – interpretation of the meaning]

In Allaah's hand alone is all goodness. When He calls mankind to something good in His Book or on the lips of

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[al-Maa'idah 5:17 – interpretation of the meaning]

In Allaah's hand alone is all goodness. When He calls mankind to something good in His Book or on the lips of

His Messenger (peace and blessings of Allaah be upon him), they should obey that command and respond to it:

“O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allaah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered” [al-Anfaal 8:24 – interpretation of the meaning]

Allaah is Able to do all things, and He hears the supplication of His slaves. He responds to them at all times and in all places, no matter what their

various needs and languages. Allaah says (interpretation of the meaning):

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright

[al-Baqarah 2:186]

Allaah has commanded us to call upon Him in secret, with humility and submission, as He says (interpretation of the meaning):

“Invoke your Lord with humility and in secret.

He likes not the aggressors” [al-A’raaf 7:55]

To Allaah belongs Dominion and to Him be praise, and He is Able to do all things. The heavens and the earth and everything in them glorifies Him, as Allaah says (interpretation of the meaning):

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His

Praise. But you understand not their glorification. Truly, He is Ever Forbearing, OftForgiving”

[al-Israa’ 17:44]

Allaah has promised Hell to those who are too arrogant to worship Him and call upon Him. He says (interpretation of the meaning):

“Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!”

[Ghaafir 40:60]

Du'aa' should be made to Allaah in the manner that Allaah and His Messenger have prescribed. For example, Allaah should be called upon by His Most Beautiful Names:

“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do” [al-A'raaf 7:180 – interpretation of the meaning]

So we may say O Most Merciful, have mercy on us, O Ever-Forgiving, forgive us, O Provider grant us provision, and so on.

When a person makes du'aa', either Allaah gives

him what he asked for or He diverts it from him a harm that is greater than the thing he asked for, or He stores up what he has asked for, for the Hereafter. This is because Allaah has commanded us to call upon Him and He has promised to respond to our call:

“And your Lord said: ‘Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)’ [Ghaafir 40:60 – interpretation of the meaning]

Allaah has commanded us to worship Him alone, and He has warned us against worshipping the Shaytaan. He says (interpretation of the meaning):

“Did I not command you, O Children of Adam, that you should not worship Shaytaan (Satan). Verily, he is a plain enemy to you.

And that you should worship Me [Alone Islamic Monotheism, and set up not rivals, associate gods with Me]. That is the Straight Path” [Yaa-Seen 36:60-61]

Calling upon anyone other than Allaah to meet one’s needs, relieve distress or heal disease is

insanity caused by lack of understanding:

“Say (O Muhammad): ‘Shall we invoke others besides Allaah (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allaah has guided us (to true Monotheism)?”

[al-An’aam 6:71 – interpretation of the meaning]

If a person calls upon one who cannot bring benefit or cause harm, who cannot command or prohibit, who cannot hear or respond, whether that is a Prophet, a Messenger, a jinn or an angel, or a star or planet or rock or tree, or one of the dead – all of that is serious wrong-doing, and a

going astray from the Straight Path. It is *shirk*, the association of others with Allaah the Almighty.

“And invoke not besides Allaah any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zaalimoon (wrongdoers)” [Yoonus 10:106 – interpretation of the meaning]

Allaah says (interpretation of the meaning):

“And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day

of Resurrection, and who are (even) unaware of their calls (invocations) to them

[al-Ahqaaf 46:5]

Calling upon anyone or anything other than Allaah is *shirk*, and *shirk* is a great sin, indeed it is the greatest sin. Allaah will forgive any sin for whomever He wills, except for *shirk*, as Allaah says (interpretation of the meaning):

“Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills [al-Nisaa’ 4:48]

On the Day of Resurrection, Allaah will gather the mushrikeen and everyone who was worshipped instead of Him, then those who were worshipped instead of Allaah will disavow those who worshipped them, and they will deny their association with Allaah, as Allaah says (interpretation of the meaning):

“And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone).

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your

worshipping them. And none can inform you (O Muhammad) like Him Who is the AllKnower (of everything).

O mankind! it is you who stand in need of Allaah. But

Allaah is Rich (Free of all needs), Worthy of all praise” [Faatir 35: 13-15]

From Usool al-Deen al-Islami by Shaykh Muhammad ibn

Ibraaheem al-Tuwayjri (www.islam-qa.com)

10095: A person’s believing his haraam action to be permitted is not always a condition for denouncing him as a kaafir

Question:

Can a person who insults the Messenger of Allaah (peace and blessings of Allaah be upon him) be denounced as a kaafir merely for speaking that insult, or must he also be shown to believe that his action is permitted?

Answer:

Praise be to Allaah.

The Sahaabah, Taabi'een and the Ahl al-Sunnah who came after them were unanimously agreed that whoever says or does something which is blatantly kufr is a kaafir, without any need to show that he believes it to be permissible.

The scholars agreed that kufr may take the form of denying, disbelieving or turning away.

This may be a verbal action, such as insulting Allaah or His Messenger (peace and blessings of Allaah be upon him), or mocking the religion and its rulings; or it may be a physical action, such as prostrating to idols, circumambulating graves, or offering sacrifices to the jinn and idols.

Or it may be an act of omission, such as not doing a certain kind of action at all. Ishaaq ibn Taahawayh and others narrated that the Sahaabah were agreed that the one who does not pray deliberately is a kaafir. It was narrated in *Saheeh Muslim* via Ibn Jurayj from Abu'l-Zubayr al-Makki from Jaabir that the Prophet (peace and blessings

of Allaah be upon him) said, “Between a man and shirk or *al-kufr* there stands his neglecting the prayer.”

The use of the definite article *al-* here indicates that major *kufr* (*al-kufr al-akbar*) is being referred to. But there are some differences among the imaams of the madhhabs concerning the *kufr* of one who does not pray. Some said that he does not become a *kaafir* in a complete sense so long as he does not deny that prayer is obligatory.

Others said that he is guilty of major *kufr*, because there was consensus among the Sahaabah on that point, although there were

differences as to the point at which he becomes guilty of *kufr* by not praying. Some said that he is a *kaafir* if he neglects to pray one prayer until the time for it is over; others said that he is not a *kaafir* unless he neglects prayer completely.

To sum up, Ahl al-Sunnah do not regard a person as a *kaafir* for general sins or for every sin, as the Khawaarij and Mu'tazilah said when they denounced people as *kaafirs* for major sins. They regarded as sins some things that are not sins, and applied the rulings of *kufr* in such cases. Sometimes they would condemn people for the apparent meaning of their words (i.e., they were too quick to judge). This is what many of the later Khawaarij and Mu'tazilah do, because when judging people they do not differentiate between

the action and the person, or between one issue and another. They may denounce as a kaafir anyone who does not agree with them in these deviations. They were described by the Messenger of Allaah (peace and blessings of Allaah be upon him), “They kill the people of Islam and leave alone the people who worship idols.” (Narrated by al-Bukhaari and Muslim from the hadeeth of Abu Sa’eed).

The Ahl al-Sunnah tread a middle path between the Khawaarij and the Murji’ah. They do not denounce those who commit major sins as kaafirs, so long as they do not

believe their actions to be permissible. Neither do they agree with the view of the Murji’ah, that sin does not undermine a person’s faith at all, and that no one can be denounced as a kaafir unless he is known to believe that his action is permitted. This is false according to the Qur’aan, Sunnah and scholarly consensus (*ijmaa’*). So anyone who insults Allaah or His Messenger (peace and blessings of Allaah be upon him) is a kaafir, with no need to show that he believes his action to be permissible. Scholarly consensus on this point was narrated by more than one scholar. Ishaaq ibn Raahawayh said that the scholars were unanimously agreed that whoever insults Allaah, may He be glorified, or slanders His

the action and the person, or between one issue and another. They may denounce as a kaafir anyone who does not agree with them in these deviations. They were described by the Messenger of Allaah (peace and blessings of Allaah be upon him), “They kill the people of Islam and leave alone the people who worship idols.” (Narrated by al-Bukhaari and Muslim from the hadeeth of Abu Sa’eed).

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Messenger (peace and blessings of Allaah be upon him), or rejects anything that Allaah has revealed, or kills one of the Prophets of Allaah – even if he believes in that which Allaah has revealed – is a kaafir.

And Allaah knows best.

Shaykh Sulaymaan al-‘Alwaan. (www.islam-qa.com)

8928: Is it permissible to call upon a dead wali (“saint”) or Hazrat ‘Ali

Question:

forgive me, I have more than 1 question.

1. Is the Prophet Sallallahu Alaihe Wasallam or any other being apart from Allah Omnipresent?
2. Can we call on anyone in times of need ie. a dead saint or Hazrat Ali Radialahahu anhu etc?

Please could you quote the relevent Hadith and Qur’an
Ayahs

Answer:

Praise be to Allaah.

First of all, we must comment on your saying in your question, “or any other being apart from Allah...” We must point out that this wording is wrong, because it may be taken as meaning that you think that Allaah is a created being; but we are sure that you do not believe that.

Firstly:

Allaah said to His Prophet (peace and blessings of Allaah be upon him):

“Verily, you (O Muhammad) will die, and verily, they (too)

will die” [al-Zumar 39:30]

And Allaah said (interpretation of the meaning):
“Muhammad is no more than a Messenger, and indeed

(many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?” [Aal ‘Imraan 3:144]

“And We granted not to any human being immortality before you (O Muhammad); then if you die, would they live forever? [al-Anbiyaa’ 21:34]

Abu Bakr (may Allaah be pleased with him) said,

in his speech after the Prophet (peace and blessings of Allaah be upon him) had died, “Whoever used to worship Muhammad, Muhammad has died, but whoever used to worship Allaah, Allaah is Alive and will never die.”

(Narrated by al-Bukhaari).

This and similar evidence indicates that Muhammad (peace and blessings of Allaah be upon him) was a human being like all other human beings, who died as they die,

and will never be immortal just as no one before him was immortal.

Whoever wants to put the Prophet beyond the human realm and claim that the Prophet is present in all places, is the one who should be asked to produce evidence (daleel). How does he know that the Prophet is omnipresent at all times? Moreover, those who make the same claim with regard to Allaah (should know that) this is kufr, deviation and misguidance. This belief implies that Allaah is present even in dirty places like bathrooms etc. – Glorified be Allaah far above what they say.

Secondly:

- You have to read the book *Fath al-Majeed Sharh Kitaab al-Tawheed*, by Shaykh ‘Abd al-Rahmaan ibn Hasan.

- Know that du’aa’ and asking for help are forms of worship, as Allaah says (interpretation of the meaning):

“And your Lord said: ‘Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!’” [Ghaafir 40:40]

And according to a report narrated by al-

Tirmidhi, the Prophet (peace and blessings of Allaah be upon him) said: “Du’aa’ is worship.”

So it is not permissible to offer du’aa’ to or call upon anyone except Allaah. But the evidence indicates that it is permissible to ask another person for some things, but that is subject to two conditions :

1- That it should be something possible and the person should be able to do it, such as asking a person to give

you money when you are in need of it. But if it is something that he is not able to do, then it is not permissible for you to ask him, such as asking a man to let you be one of the people of Paradise, because he is not able to do that even if he is a righteous and pious man.

2- The person who is asked should be capable, such as one who is alive. It is not permissible to call upon the dead, as Allaah says (interpretation of the meaning):

“And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone).

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you [Faatir 35:13-14] Shaykh Sa’d al- Humayd . (www.islam-qa.com)

13019: It is not permissible to swear by salaah (prayer) or by honesty

Question:

Is it permissible to affirm what you are saying to your brother by saying “by your prayer” or “by your honesty”, or by saying, “you will be in a critical state if you do that?” Such things are

widespread among women and children. We hope that you can advise us, may Allaah reward you with good.

Answer:

Praise be to Allaah.

It is not permissible to swear by prayer, honesty, critical situations or any other created thing. One should swear

only by Allaah. One should not say “By my honesty I will do such and such”, or “by the honesty of So and so”, or “by the life of So and so” or “by my prayer”. Nor should one ask anyone else to do this and tell them, “Say ‘by my honesty/by my prayer/ by my zakaah.’” There is no basis for any of this, because prayer is the action of a person and zakaah is the action of a person, and people’s actions are not something to swear by. One should swear only by Allaah or by His attributes, because the Prophet (peace and blessings of Allaah be upon him) said: “Whoever swears, let him swear by Allaah or keep silent.” (*Saheeh*, agreed upon). And he (peace and blessings of Allaah be upon him) said: “Whoever

swears by anything other than Allaah has committed *shirk*.” (Narrated by Imaam Ahmad with a saheeh isnaad from ‘Umar (may Allaah be pleased with him)). It was also narrated by al-Tirmidhi and Abu Dawood with a *saheeh isnaad* from Ibn ‘Umar (may Allaah be pleased with him) from the Prophet (peace and blessings of Allaah be upon him), with the wording, “Whoever swears by anything other than Allaah has committed *kufir* or *shirk*.” And the Prophet (peace and blessings of Allaah be upon him) said: “Whoever swears by honesty is not one of us.” So every believing man and woman has to beware of that and not swear by anything except Allaah alone, so he should say “*Wallaahi* (by Allaah) I did not do such and such”, etc., if that is necessary. What is recommended in sharee’ah is

to be cautious about swearing oaths, and not to swear except when essential. Allaah says (interpretation of the meaning):

“And protect your oaths (i.e. do not swear much)”[al- Maa’idah 5:89]

But if it is necessary, then one may swear by saying, “By Allaah, I did not do such and such”, provided that he is telling the truth, or, “By Allaah, I did not go to So and so” etc. If he is telling the truth, then there is nothing wrong

with that, because this is swearing by Allaah when there is a need to do so. But swearing by honesty or by the Prophet (peace and blessings of Allaah be upon him), by the Ka’bah, or by the life of So and so, or by the honour of So and so, or by my prayer, or by my honesty – this is not permissible, as stated above, because of the ahaadeeth quoted.

But if a person says “Trust me (lit. in my trust)”, this is not an oath; this means that this is something which has been entrusted to me and for which I am responsible. But if a person says “by my trust/ by my prayer/ by my father’s life”, this is not permissible, because he is swearing by something other than Allaah. We ask Allaah to

guide us all.

Kitaab Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 9, p. (www.islam-qa.com)

10083: Seeking blessing from scholars and righteous people, and their relics

Question:

There are people who think that it is permissible to seek blessing from the scholars and righteous people, and their relics, based on the reports of

the Sahaabah (may Allaah be pleased with them) seeking blessing from the Prophet (peace and blessings of Allaah be upon him). What is the ruling on that? Does that not involve likening someone who is not the Prophet (peace and blessings of Allaah be upon him) to the Prophet (peace and blessings of Allaah be upon him)? Is it possible to seek blessing from the Prophet (peace and blessings of Allaah be upon him) after his death? What is the ruling on seeking means of drawing

closer to Allaah (tawassul) by seeking blessing from the Prophet (peace and blessings of Allaah be upon him)?

Answer:

Praise be to Allaah.

It is not permissible to seek blessing from anyone other than the Prophet (peace and blessings of Allaah be upon him), not from his wudoo' or his hair or his sweat or anything else from his body. All of that applies only to the Prophet (peace and blessings of Allaah be upon him), because of the

the Sahaabah (may Allaah be pleased with them) seeking blessing from the Prophet (peace and blessings of Allaah be upon him). What is the ruling on that? Does that not involve likening someone who is not the Prophet (peace and blessings of Allaah be upon him) to the Prophet (peace and blessings of Allaah be upon him)? Is it possible to seek blessing from the Prophet (peace and blessings of Allaah be upon him) after his death? What is the ruling on seeking means of drawing

closer to Allaah (tawassul) by seeking blessing from the Prophet (peace and blessings of Allaah be upon him)?

Answer:

Praise be to Allaah.

It is not permissible to seek blessing from anyone other than the Prophet (peace and blessings of Allaah be upon him), not from his wudoo' or his hair or his sweat or anything else from his body. All of that applies only to the Prophet (peace and blessings of Allaah be upon him), because of the

goodness and blessing that Allaah has put in his body and whatever he touches.

Hence the Sahaabah (may Allaah be pleased with them) did not seek blessing from any one of their number during the lifetime of the Prophet (peace and blessings of Allaah be upon him) or after his death, not with the Khulafaa' al- Raashideen or anyone else. This indicates that they knew that this applied only to the Prophet (peace and blessings of Allaah be upon him) and not to anyone else. And because this is a means that could lead to shirk and worshipping someone other than Allaah. Similarly it is not permissible to seek means of drawing closer to Allaah (*tawassul*) by virtue of the position and status of the Prophet (peace and blessings of Allaah be

upon him), or his person, or his attributes, or his blessing, because there is no evidence (*daleel*) for that, and because these are among the means that may lead to shirk and they are ways of exaggerating about him (peace and blessings of Allaah be upon him).

Also, these things were not done by the Sahaabah, and if they were good then they would have done them before us. And this goes against the evidence of sharee'ah. Allaah says (interpretation of the meaning):

“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them”

[al-A’raaf 7:180]

Allaah did not command us to call upon Him by virtue of the position or status or blessing of anyone.

Part of that is seeking means of drawing closer to Him by virtue of His attributes, such as His Glory, His Mercy, His Words, etc. An example of that is to be found in the saheeh ahaadeeth which speak of seeking refuge in the perfect words of Allaah, and seeking refuge in the Glory and Power of Allaah.

Also connected to that is the idea of seeking means of drawing closer to Allaah by loving Allaah and loving His Messenger (peace and blessings of Allaah be upon him), by believing in Allaah and His Messenger (peace and blessings of Allaah be upon him), and seeking to draw nearer to Allaah by virtue of one’s righteous deeds, as described in the story of the people in the cave, whose need for shelter in the rain led them to enter a cave, then a rock fell down from the mountain and blocked the entrance of the cave. They were not able to push it away, so they discussed amongst themselves ways of getting out.

They came to an agreement that the only way

they would be saved from their predicament would be if they called upon Allaah by virtue of their righteous deeds. So one of them called upon Allaah by virtue of his honouring his parents, and the rock moved a little, but they could not get out... The second one called upon Allaah by virtue of his keeping away from zinaa on an occasion when he was able to indulge in it, and the rock moved a little but they still could not get out... Then the third one called upon Allaah by virtue of his fulfilling a trust, and the rock moved and they were able to escape.

This hadeeth is reported in *al-Saheehayn* from the Prophet (peace and blessings of Allaah be upon him); it is one of the stories of the people who came before us, in which there is a lesson and a reminder for us.

The scholars (may Allaah have mercy on them) stated the points mentioned in this answer, such as Shaykh al-Islam Ibn Taymiyah, his student Ibn al-Qayyim, Shaykh

‘Abd al-Rahmaan ibn Hasan in *Fath al-Majeed Sharh Kitaab al-Tawheed*, and others. With regard to the hadeeth about the blind man who sought to call upon Allaah (to cure him of his blindness) by virtue of the Prophet (peace and blessings of Allaah be upon him) during his life

time, so the Prophet (peace and blessings of Allaah be upon him) interceded for him and prayed for him, and Allaah restored his sight – this was a case of seeking the help of Allaah by means of the du’aa’ and intercession of the Prophet (peace and blessings of Allaah be upon him), not by means of his status and virtue. This is clear from the hadeeth... And similarly, the people will seek his intercession on the Day of Resurrection for Judgement to be passed, and the people of Paradise will seek his intercession on the Day of Resurrection for them to be admitted to Paradise.

In all these cases, the help of Allaah is sought through him when he is alive, whether that is in this world or in the Hereafter, and it is seeking

the help of Allaah through his du’aa’ and intercession, not by virtue of his person or status, as was clearly stated by the scholars, including those whom we have mentioned above.

Kitaab Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him),

vol. 7, p. 65

(www.islam-qa.com)

12811: The misguidance of those who believe that kufr only means disbelief

Question:

Is the idea that kufr is only disbelief an idea that came from the Murji'ah sect?

Answer:

Praise be to Allaah.

Kufr takes different forms. The Murji'ah and other followers of bid'ah (reprehensible

innovation) say that kufr is only based on disbelief. But this view is contrary to the evidence and contrary to the truth. It is known that the Messengers were sent with miracles and proof to which hearts submitted. It is rare indeed that people believed that what the Prophets brought was false; most instances of kufr stemmed from arrogance, rejection and stubbornness. Allaah mentioned that Quraysh did not disbelieve the Prophet (peace and blessings of Allaah be upon him), *“but it is the Verses (the Qur’aan) of Allaah that the Zaalimoon (polytheists and wrongdoers) deny”* [al-An’aam 6:33 – interpretation of the meaning]. This happens very often. Hence the scholars divided kufr into various types: the kufr of negligence and not caring; the kufr of arrogance and pride; the kufr

of disbelief; the kufr of hypocrisy; the kufr of doubt. There is a great deal of evidence to that effect in the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him). The story of Abu Taalib and the Prophet (peace and blessings of Allaah be upon him) is clear; he believed in him and he used to say, “Our son does not tell lies,” but he was still a kaafir, because he never made a statement of faith or followed it up with actions.

Shaykh ‘Abd-Allaah al-Ghunaymaan
(www.islam-qa.com)

11309: The kufr of those who rule by man-made laws

Question:

Is the one who fails to rule by that which Allaah has revealed and bases the entire legal system on man-made laws a kaafir? Should we differentiate between him and one who judges according to sharee’ah, but may rule in a manner contrary to sharee’ah on some issues, because of his own

of disbelief; the kufr of hypocrisy; the kufr of doubt. There is a great deal of evidence to that effect in the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him). The story of Abu Taalib and the Prophet (peace and blessings of Allaah be upon him) is clear; he believed in him and he used to say, “Our son does not tell lies,” but he was still a kaafir, because he never made a statement of faith or followed it up with actions.

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whims and desires or because of a bribe, etc.?

Answer:

Praise be to Allaah.

Yes, we must make this distinction. The one who rejects the law of Allaah and casts it aside, and replaces it with man-made laws and the opinions of individuals has committed an act of kufr which puts him beyond the pale of Islam. Whereas the one who adheres to the religion of Islam, but is a sinner and wrongdoer by virtue of his following his whims and desires in some cases, or pursuing some worldly interest, but admits that he is a wrongdoer by doing so, is not guilty of kufr which

would put him beyond the pale of Islam.

Whoever thinks that ruling by man-made laws is equal to ruling by sharee'ah, and thinks that it is OK to do that, is also guilty of kufr that puts him beyond the pale of Islam, even if it is only in one instance.

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Shaykh 'Abd-Allaah al-Ghunaymaan
(www.islam-qa.com)

10045: Ruling on seeking barakah (blessing) from the relics of the Prophet (peace and blessings of Allaah be upon him)

Question:

What is the ruling on seeking barakah from the relics of the Prophet (peace and blessings of Allaah be upon him), such as touching the walls and doors in the Prophet's Mosque etc.?

Answer:

Praise be to Allaah.

Seeking *barakah* from the relics of the Prophet (peace and blessings of Allaah be upon him) was done at the time of the Prophet (peace and blessings of Allaah be upon him), from things like the water he used for *wudoo'*, his garment, his food and drink, his hair and everything from him. The 'Abbaasi (Abassid) khaleefahs and the 'Uthmaanis (Ottomans) after them preserved the cloak of the Prophet, seeking *barakah* from it, especially at times of war.

Seeking blessing from things that touched his body, (peace and blessings of Allaah be upon him), such as his *wudoo'*, sweat, hair and so on,

was something which was known to and was permissible according to the *Sahaabah* (may Allaah be pleased with them), and those who followed them in truth, because of the goodness and *barakah* that are to be found in that. The Prophet (peace and blessings of Allaah be upon him) approved of this.

But touching the doors, walls, windows, etc, of al-Masjid al-Haram or al-Masjid al-Nabawi is bid'ah (reprehensible innovation) for which there is no basis. This must not be done, because acts of worship are *tawqeefi* (not subject

to personal opinion) and it is not permissible to do any acts of worship except those which are approved by sharee'ah. The Prophet (peace and blessings of Allaah be upon him) said: "Whoever innovates something in this matter of ours [Islam] which is not part of it, will have it rejected" (saheeh, agreed upon). According to a report narrated by Muslim, which al-Bukhaari also narrated *mu'allaq majzoom*, "Whoever does an action that is not in accordance with this matter of ours [Islam], will have it rejected."

In *Saheeh Muslim* it is narrated that Jaabir (may Allaah be pleased with him) said: "The Prophet (peace and blessings of Allaah be upon him) used to say in his khutbah on Fridays: "The best of

speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him). The Most evil of matters are those which are newly-invented, and every innovation is a going- astray.” And there are many similar ahaadeeth. So the Muslim is obliged to follow that which Allaah has prescribed, such as acknowledging the Black Stone and kissing it, and acknowledging al-*Rukn al- Yamaani*.

Hence there is a saheeh report which says that ‘Umar ibn al-Khattaab (may Allaah be pleased with him) said, when he kissed the Black Stone, “I know that you are a stone and you cannot bring benefit or cause harm. If I had not seen the Prophet (peace and blessings of Allaah be upon

him) kissing you, I would not have kissed you.”

From this we know that acknowledging the other corners of the Ka’bah, and the walls or pillars, is not prescribed, because the Prophet (peace and blessings of Allaah be upon him) did not do that, and he did not teach others to do it, because that is one of the means of *shirk*. The same applies even more so to the walls, pillars and windows of the Prophet’s grave, because the Prophet (peace and

blessings of Allaah be upon him) did not prescribe that or teach people to do it, and his companions (may Allaah be pleased with them) did not do it either.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 9, p. 106 (www.islam-qa.com)

10029: Is it permissible to give the reward of an action to someone who offered sacrifices to someone other than Allaah out of ignorance?

Question:

According to what he has been told, his father offered sacrifices to someone other than Allaah. Now he wants to offer charity on his father's behalf and perform Hajj on his behalf, and he blames his father's falling into that (sin) on the fact that there were no scholars or teachers to advise him. What is the ruling on all of that?

Answer:

Praise be to Allaah.

If his father is known to have been a good and righteous Muslim, he should not believe anything that he is told to the contrary by those who are not of sound character. It is Sunnah for him to make du'aa' for him and to give charity on his behalf, unless he knows for sure that his father died in *shirk*. That knowledge would come about if he has the testimony of two or more sound witnesses who can testify that they saw him offering a sacrifice to someone other than Allaah, such as the occupant of a grave, etc., or heard him calling upon anyone other than

Allaah. If that happens, then he should refrain from making du'aa' for him, and his case rests with Allaah, because the Prophet (peace and blessings of Allaah be upon him) asked his Lord for permission to pray for forgiveness for his mother, and Allaah did not give him permission, although she had died during the Jaahiliyyah as a follower of the religion of the kuffaar. Then he asked his Lord for permission to visit her grave, and He gave him permission. That indicates that whoever dies in *shirk*, even if he is ignorant, we cannot make du'aa' for him, or pray for forgiveness for him, or give charity on his behalf, or perform Hajj on his behalf. As for those who die in places which the call of Allaah has not

reached, their case rests with Allaah.

The correct scholarly view is that they will be tested on the Day of Resurrection; if they obey, they will go to Paradise and if they disobey they will go to Hell, because of the saheeh ahaadeeth which have been narrated describing that.

Majmoo' Fataawa wa Maqaalaat li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 341

(www.islam-qa.com)

10011: Ruling on travelling to visit the grave of the Prophet

(peace and blessings of Allaah be upon him)

Question:

What is the ruling on travelling to visit the grave of the Prophet (peace and blessings of Allaah be upon him) and others graves of awliya' and righteous people and others?

Answer:

Praise be to Allaah.

It is not permissible to travel with the intention of visiting the grave of the Prophet (peace and blessings of Allaah be upon him) or the grave of any other person, according to the more correct of the two scholarly opinions, because the Prophet (peace and blessings of Allaah be upon him) said:

“No one should travel for the purpose of visiting (any mosque) except three: al-Masjid al-Haraam (in Makkah), this mosque of mine (in Madeenah) and al-Masjid al- Aqsaa (in al-Quds/Jerusalem).”

Agreed upon).

It is prescribed for the one who wants to visit the grave of the Prophet (peace and blessings of Allaah be upon him) and who lives far from Madeenah to have the intention of travelling to visit al-Masjid al-Nabawi; that will include by implication visiting the grave of the Prophet (peace and blessings of Allaah be upon him), the graves of Abu Bakr and ‘Umar, and the graves of the martyrs and people of al-Baqee’.

If he has the intention of visiting both (the mosque and the grave), this is permissible, because things may be permissible as part of something else which are not permissible on their own. But having the intention only to visit

the grave and travelling for that purpose is not permissible. Intending to visit the grave only is not permissible if it involves travelling. But if a person lives close by and does not need to travel, and his going to the grave is not regarded as “travel” or a “journey”, then it is OK, because visiting the grave of the Prophet (peace and blessings of Allaah be upon him) and the graves of his two companions without having to travel is Sunnah and is an act of worship. The same applies to visiting the graves of the martyrs and of the people of al-Baqee’.

Similarly, visiting the graves of Muslims in all places is Sunnah and is an act of worship, but without travelling for that purpose, because the Prophet (peace and blessings of Allaah be upon him) said: “Visit graves, for they will remind you of the Hereafter.” (Narrated by Muslim in his *Saheeh*).

The Prophet (peace and blessings of Allaah be upon him) used to teach his Sahaabah, when they visited graves, to say, “*Al-salaamu ‘alaykum ahl al-diyaar min al- mu’mineen wa’l-Muslimeen, wa innaa in shaa’ Allaah bikum laahiqoon, nas’al Allaaha lana wa lakum al-‘aafiyah* (Peace be upon you, O believing and Muslim dwellers of this place. We will join you

soon, if Allaah wills. We ask Allaah to keep us and you safe).” (Narrated by Muslim in his *Saheeh*).

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn

‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 336 (www.islam-qa.com)

7431: Seeking healing from mineral waters and slaughtering lambs at that spot

Question:

In the south of Jordan there are mineral waters

at a place called the Well of Sulaymaan ibn Dawood. People go there to bathe and for healing, and they bring with them animals to slaughter when they get there. What is the ruling on slaughtering animals like this?

Answer:

Praise be to Allaah. If the waters have been tried and tested, and they are beneficial in the case of some diseases,

then there is nothing wrong with that, because Allaah has created some benefits for some sicknesses in some waters. If it is known from experience that these waters are beneficial for those who are suffering from certain diseases, such as rheumatism, etc., there is nothing wrong with that.

With regard to slaughtering animals, this comes under various categories:

If the animals are slaughtered to meet the people's need for food, etc., or to feed any guests that come to them, there is nothing wrong with that. If they are slaughtered for any other purpose, such as to draw closer to the water or

the jinn or the Prophets, or on the basis of some false belief, then that is not permissible, because Allaah says, addressing His Prophet (peace and blessings of Allaah be upon him) (interpretation of the meaning):

“Say (O Muhammad): ‘Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the ‘Aalameen (mankind, jinn and all that exists).

He has no partner. And of this I have been commanded, and I am the first of the Muslims”
[al-An’aam 6:162-163]

“Verily, We have granted you (O Muhammad)

al-Kawthar

(a river in Paradise);

*Therefor turn in prayer to your Lord and
sacrifice (to
Him only)”*

[al-Kawthar :1-2]

So animals should be slaughtered only for Allaah and sacrifices should be offered only to Allaah. The same applies to all other acts of worship – they should be dedicated only to Allaah alone. It is not permissible to do

any of these things for anything other than Allaah, because

Allaah says (interpretation of the meanings):

“And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)...” [al- Bayyinah :5]

“So worship Allaah (Alone) by doing religious deeds sincerely for Allaah’s sake only.

Surely, the religion (i.e. the worship and the obedience)

is for Allaah only” [al-Zumar 39:2-3]

and because of the aayaat quoted above and

other similar verses. And the Prophet (peace and blessings of Allaah be upon him) said: “Allaah has cursed those who offer sacrifices to anyone other than Allaah” (narrated by Muslim in his *Saheeh*, from the hadeeth of ‘Ali, may Allaah be pleased with him).

So no one is allowed to offer sacrifices to the jinn or to a certain star or planet, or to certain waters, or to a certain Prophet, or to any person, or to idols. Worship is only for Allaah, and we should seek to draw closer to Him alone through sacrifices and prayers, and all other kinds of worship, because Allaah says (interpretation of the meaning):

“You (Alone) we worship, and You (Alone) we

ask for help (for each and everything)”

[al-Faatihah 1:5]

and because of the verses quoted above (interpretation of the meanings);

“And they were commanded not, but that they should

worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)...” al- Bayyinah :5]

“So worship Allaah (Alone) by doing religious deeds sincerely for Allaah’s sake only.

Surely, the religion (i.e. the worship and the obedience)

is for Allaah only” [al-Zumar 39:2-3] and other aayaat.

Sacrifice is one of the most important and one of the best acts of worship, so it must be done sincerely for Allaah Alone, because of the aayaat that we have mentioned, and because the Prophet (peace and blessings of Allaah be upon

him) said, as we quoted above, “Allaah has cursed those who offer sacrifices to anyone other than Allaah.”

Majmoo’ Fataawaa wa Maqaalaat Mutanawwi’ah li

Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn

‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 324.

(www.islam-qa.com)

8034: The meaning of “The bonds of Islam will be undone one by one”

Question:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said, “The bonds of Islam will be undone one by one. Each time one bond is undone, the people will move to the next one (and adhere to that). The first

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bond to be undone will be ruling (al-hukm) and the last one will be prayer (al-salaah).” What does this hadeeth mean? And what is meant by the undoing of ruling (al- hukm)?

Answer:

Praise be to Allaah.

The hadeeth mentioned was narrated by Imaam Ahmad in his *Musnad*, al-Tabaraani in *al-Mu’jam al-Kabeer*, and Ibn Hibbaan in his *Saheeh*, with a jayyid isnaad from Abu Umaamah al-Baahili (may Allaah be pleased with him) from the Prophet (peace and blessings of Allaah be

upon him), who said:

“The bonds of Islam will be undone one by one. Each time one bond is undone, the people will move to the next one (and adhere to that). The first bond to be undone will be ruling (*al-hukm*) and the last one will be prayer (*al-salaah*).”

The meaning of this hadeeth is apparent, which is that the more Islam becomes “strange”, the more people will go against its teachings and will undo its bonds, which is a reference to its obligations and commandments. As the Prophet (peace and blessings of Allaah be upon him) said: “Islam began as a stranger and will go back to being a stranger as it started, so give glad tidings to the strangers.” (Narrated by Muslim in his *Saheeh*).

The meaning of the phrase “the first bond to be undone will be ruling (*al-hukm*)” is apparent; it refers to the failure to rule according to the sharee’ah of Allaah. This is what is happening today in most of the so-called Muslim countries. It is known that what is obligatory upon all is to rule according to the sharee’ah of Allaah in all things, and to beware of ruling according to laws and customs

which go against the sharee'ah, because Allaah says

(interpretation of the meaning):

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission

[al-Nisaa' 4:65]

“And so judge (you O Muhammad) among them by what Allaah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that

which Allaah has sent down to you. And if they turn away, then know that Allaah's Will is to punish them for some sins of theirs. And truly, most of men are Faasiqoon (rebellious and disobedient to Allaah).

Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allaah for a people who have firm Faith [al-Maa'idah 5:49-50]

“And whosoever does not judge by what Allaah has revealed, such are the Kaafiroon (i.e. disbelievers — of a lesser degree as they do not act on Allaah's Laws [al- Maa'idah 5:44]

“And whosoever does not judge by that which

Allaah has revealed, such are the Zaalimoon (polytheists and wrongdoers – of a lesser degree). [al-Maa'idah 5:45]

“And whosoever does not judge by what Allaah has revealed (then) such (people) are the Faasiqoon [the rebellious i.e. disobedient (of a lesser degree)] to Allaah [al-Maa'idah 5:47]

The scholars (may Allaah have mercy on them) explained that the rulers of the Muslims are obliged to rule according to the sharee'ah of Allaah in all the Muslims' affairs and

in all the conflicts that arise among them, in obedience to these verses. They explained that the one who rules by anything other than that which Allaah revealed, if he believes that it is permissible for him to do so, is guilty of major kufr which puts him beyond the pale of Islam... But if he believes that this is not permissible, but he rules by something other than that which Allaah revealed for a bribe or for some other purpose, although he believed that that is not permissible, and that it is obligatory to rule according to that which Allaah revealed, then he is guilty of lesser kufr, lesser zulm and lesser fisq.

We ask Allaah, may He be glorified, to make all the Muslim rulers rule and judge according to the

sharee'ah and to make their people adhere to it, and to cause them to beware of whatever goes against it, for He is the Most Generous, Most Kind. Undoubtedly ruling according to sharee'ah and acting in accordance with it is in our best interests in this world and in the Hereafter, and will be a source of pride in this world and in the Hereafter. It will keep us safe from the plots of our enemies and help us to be victorious over them, as Allaah says (interpretation of the meanings):

“O you who believe! If you help (in the cause of) Allaah, He will help you, and make your foothold firm” [Muhammad 47:7]

“and (as for) the believers, it was incumbent

upon Us to help (them)”

[al-Room 30:47]

“Verily, Allaah will help those who help His (Cause). Truly, Allaah is AllStrong, AllMighty.

Those (Muslim rulers) who, if We give them power in the land, (they) enjoin IqaamatasSalaah [i.e. to perform the five compulsory congregational Salaah (prayers) (the

males in mosques)], to pay the Zakaah and they enjoin *AlMa'roof* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid *AlMunkar* (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'aan as the law of their country in all the spheres of life]. And with Allaah rests the end of (all) matters (of creatures)

[al-Hajj 22:40-41]

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allaah Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)

The Day when their excuses will be of no profit to Zaalimoon (polytheists, wrongdoers and disbelievers in the Oneness of Allaah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hellfire)”

[Ghaafir 40:51-52]

And there are many similar aayaat.

With regard to the words of the Prophet (peace and blessings of Allaah be upon him), “and the last one will be prayer (*al-salaah*)”, this refers to large numbers of people who do not pray and who are negligent with regard to salaah. This is what is happening today in many Muslim countries. We ask Allaah to put the Muslims'

affairs right and to help them to adhere strongly to His religion and to be steadfast.

From Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li

Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn

'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 9, p. 205

(www.islam-qa.com)

9438: Ruling on the Husseiniyahs of the Raafidis and the sacrifices which are offered on these occasions

Question:

What is the ruling on the Husseiniyahs of the Raafidis and the things that are done there such as slapping and scratching the cheeks, wailing, rending one's garments and beating oneself, sometimes with chains, whilst calling upon the dead and the noble Ahl al-Bayt (members of the Prophet's household) for help?

Answer:

Praise be to Allaah.

This is a great evil and a reprehensible bid'ah (innovation) which should be avoided. It is not permissible to take part in it or to eat the food that is offered on these occasions, because the Messenger of Allaah (peace and blessings of Allaah be upon him) and his companions (may Allaah be pleased with them) of the Ahl al-Bayt and others did not do that. The Prophet (peace and blessings of Allaah be upon him) said: "Whoever innovates something in this matter of ours (Islam) which is not part of it will have it rejected" (saheeh, agreed upon). And he (peace and blessings of Allaah be upon him) said:

"Whoever does an action that is not a part of this matter of ours (Islam) will have it rejected" (narrated by Muslim in his *Saheeh*, and narrated by al-Bukhaari (may Allaah have mercy on him) in his *Saheeh*, *mu'allaq majzoom*). And there are many ahaadeeth with similar meanings.

With regard to seeking the help of the dead and the Ahl al-Bayt, this is a form of major shirk, according to the consensus of the scholars, because Allaah says (interpretation of the meaning):

“And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, AlKaafiroon (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters) will not be successful”

[al-Mu’minoan 23:117]

“And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah”[al-Jinn 72:18]

“And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are

(even) unaware of their calls (invocations) to them?

And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping [al-Ahqaaf 46:5-6]

“He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allaah, your Lord; His is the kingdom. And those, whom

“And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, AlKaafiroon (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters) will not be successful”

[al-Mu’minoan 23:117]

“And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah”[al-Jinn 72:18]

“And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are

(even) unaware of their calls (invocations) to them?

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you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone).

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the AllKnower (of everything)[Faatir 35:13-14]

And there are many aayaat with similar meanings.

The Prophet (peace and blessings of Allaah be upon him) said: “Du’aa’ (supplication) is a form of worship.” (Narrated by the four authors of *Sunan* with a saheeh isnaad). And Muslim narrated in his *Saheeh*, from Ameer al-Mu’mineen ‘Ali ibn Abi Taalib (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “He is cursed who offers sacrifices to anyone other than Allaah.”

What is obligatory upon all of the Shi’ah and on everyone else is to worship Allaah alone in sincerity, and to beware of calling upon anyone other than Allaah for help, or of praying to the dead or absent, whether they are from the Ahl al-

Bayt or otherwise.

It is also obligatory to avoid praying to or seeking the help of inanimate objects such as idols, stars, etc., on the basis of the same shar'i evidence (daleel) that we have mentioned above.

The scholars of Ahl al-Sunnah wa'l-Jamaa'ah, of the Sahaabah and others, are unanimously agreed upon this matter.

Secondly: what is the ruling on the sacrifices which are offered in those places on these occasions? What is the ruling on the drinks that are distributed in the streets and to the general public?

The answer to this question is the same as the

answer to the first question, which is that it is a reprehensible bid'ah and it is not permissible to take part in it, or to eat the meat of these sacrifices, or to drink any of these drinks. If the sacrifices have been made to anyone other than Allaah, from among the Ahl al-Bayt or anyone else, this is major shirk, because Allaah says (interpretation of the meaning):

“Say (O Muhammad): ‘Verily, my Salaah (prayer), my

sacrifice, my living, and my dying are for Allaah, the Lord of the ‘Aalameen (mankind, jinn and all that exists).

He has no partner. And of this I have been commanded, and I am the first of the Muslims”

[al-An’aam 6:162-163]

*“Verily, We have granted you (O Muhammad) AlKawthar
(a river in Paradise).*

Therefore turn in prayer to your Lord and sacrifice (to Him only).

[al-Kawthar 108:1-2]

And there are many aayaat and ahaadeeth with similar meanings.

We ask Allaah to help us and you and all the Muslims to do all that He loves and is pleasing to Him, and to grant us and you and all of our brothers refuge from misleading temptations, for He is Ever Near and Ready to respond.

From Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li

Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn

‘Abd-Allaah ibn Baaz (may Allaah have mercy on

(www.islam-qa.com)

**10428: Bowing to anyone other than
Allaah is haraam**

Question:

Is it permissible to bow while greeting a respectable/elder person/parent Other than saying “As-salam Alaykum Wa- rahmatullahi Wa-barakatuh”.

Answer:

Praise be to Allaah.

The usual greeting is “*Assalaamu ‘alaykum wa rahmat- Allaahi wa barakaatuhu* (Peace be upon you, and the Mercy of Allaah and His Blessings), because Allaah says (interpretation of the meaning):

“greet one another with a greeting from Allaah (i.e. say: AsSalaamu ‘Alaykum – peace be on you), blessed and good”

[al-Noor 24:61]

The ahaadeeth explain this greeting clearly.

But bowing is not permitted, unless the person being greeted is old and is unable to stand up, or is one of your parents and you do not want to make him or her stand up to shake your hand or embrace you. So if you bow and kiss his head or forehead out of respect for the rights that he has over you, then this is not the kind of bowing that constitutes an act of worship. Undoubtedly bowing is an act of worship towards Allaah, as in rukoo’ (the bowing in prayer), so if that is done without shaking hands or kissing, it is an act of veneration towards that person and is therefore shirk.

Shaykh ‘Abd-Allaah ibn Jibreen. (www.islam-

qa.com)

11226: The one who offers sacrifices to the jinn is not a Muslim

Question:

If a person dies who offers sacrifices to the jinn, and he

persisted in doing so, can the funeral prayer be prayed over him or du'aa' be made for him?

Answer:

Praise be to Allaah.

It is not permissible to offer the funeral prayer over him, or to wash him, or to shroud him. He cannot be considered to be one of the Muslims and he should not be buried with them, because he is a mushrik. The same applies to one who prays to the jinn or to the awliya' ("saints") or to the occupants of graves, or offers sacrifices to them. We seek refuge with Allaah.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him), p. 149

(www.islam-qa.com)

11233: Referring to the International Court of Justice

Question:

What is the ruling on referring matters to the International Court of Justice?

Answer:

Praise be to Allaah.

The saheeh evidence of the Qur'aan and Sunnah indicates that it is obligatory for all the Muslims – on the individual, community, governmental and international levels – to refer any disputes or arguments that arise among them to

the laws of Allaah, and to submit to Him and accept His laws. Among this clear evidence are the aayahs (interpretation of the meaning):

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission

[al-Nisaa’ 4:65]

“Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allaah for a people who have firm Faith.”

[al-Maa’idah 5:50]

“O you who believe! Obey Allaah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination”

[al-Nisaa’ 4:59]

“And in whatsoever you differ, the decision thereof is with Allaah (He is the ruling Judge)” [al-Shooraa 42:10]

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And there are many similar aayaat.

From these verses we know that it is not permissible for the Muslim to refer for judgement to man-made laws, or to tribal customs that go against sharee'ah.

My sincere advice in this matter to the rulers of all Muslim states – because of the many conflicts that have arisen among them and are still continuing – is that the only way that they should resort to in order to resolve these conflicts among their states concerning properties, rights,

political boundaries, etc., is to refer to the laws of Allaah. This may be done by forming a committee or sharee'ah court made up of scholars of sharee'ah who are acceptable to all in terms of their knowledge, understanding, fairness and piety, who will look at solutions to the conflicts then will pass judgement in accordance with what the sharee'ah of Islam dictates. They should realize that what some of them have done, by referring to the International Court of Justice and similar non-Islamic organizations comes under the heading of referring to laws other than the laws of Allaah, and it is not permissible to judge by those laws or to apply them to cases between Muslims. They must avoid doing that;

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let them fear Allaah and pay heed to the punishment with which He warns those who go against His laws. As Allaah says (interpretation of the meaning):

“But whosoever turns away from My Reminder (i.e. neither believes in this Qur’ân nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

He will say: ‘O my Lord! Why have you raised me up blind, while I had sight (before).’

(Allaah) will say: ‘Like this: Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them

(i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hellfire, away from Allaah’s Mercy).”

[Ta-Ha 20:124-126]

“And so judge (you O Muhammad) among them by what Allaah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allaah has sent down to you. And if they turn away, then know that Allaah’s Will is to punish them for some sins of theirs. And truly, most

of men are Faasiqoon (rebellious and disobedient to Allaah).

Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allaah for a people who have firm Faith”

[al-Maa'idah 5:49-50]

The aayaat which point to the same meaning are many, all of which reinforce the fact that obedience to Allaah and His Messenger is the means to happiness in this life and blessing in the Hereafter, and that disobeying His Messenger and turning away from the Reminder of Allaah

and His rulings is the means to a life of hardship and misery in this life and torment in the Hereafter. I ask Allaah to guide us all to the truth, to make us steadfast, to put our affairs right and to help us to do all that is good for our worldly and religious affairs. May He cause us all to accept the judgement of Allaah and His Messenger, for He is the Most Generous, Most Kind.

May Allaah bless our Prophet Muhammad and all his family and companions.

From Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him), p.5.

(www.islam-qa.com)

11998: Putting items that one wants to keep safe at the tombs of awliyaa' ("saints") so that they will guard them

Question:

Some people put items which they want to keep safe at the graves of righteous people, thinking that they will guard them, so that they will not be stolen or take

Answer:

Praise be to Allaah. Believing that the dead can guard items that are placed at their tombs is blatant kufr and shirk, associating others with Allaah in His Lordship (Ruboobiyyah). Whoever dies believing this deserves to spend eternity in Hell. Placing items that one wants to keep safe and other things at tombs to be guarded or to receive barakah (blessings) – all of these actions are not permitted at all. And Allaah knows best.

And Allaah is the Source of strength. May Allaah bless our Prophet Muhammad and his family and companions, and grant them peace.

10300: The atheist who does good deeds is worse than the one who kills his mother and takes care of dogs

Question:

What is the reason for people not believing in God being punished? I read that good deeds of such people will not be accepted. So if someone does all he can do to help people and be useful to the society, he will be punished nevertheless if he did not believe in God. But what exactly is the

reason of punishing a good man for his atheism?

Answer:

Praise be to Allaah.

It is the matter of common sense that man has been created, and the created being must have a Creator. The Creator of man is Allaah, Who created the heavens and

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reason of punishing a good man for his atheism?

Answer:

Praise be to Allaah.

It is the matter of common sense that man has been created, and the created being must have a Creator. The Creator of man is Allaah, Who created the heavens and

the earth, and created all things. Man has to acknowledge this reality. It is also the matter of common sense that the Creator of this universe is the One who deserves to be worshipped, obeyed, feared, hoped and loved. This means that the one who does not acknowledge this truth is an atheist and a denier, and is ignorant and corrupt; his intellect is less than human. Whoever does not submit truly as a slave to Allaah, Who has created the heavens and the earth, but is too proud to worship Him, or worships some created being alongside Him, is refusing to worship Allaah, or is a mushrik (one who associates others in worship with Him). Both the one who refuses to worship Allaah and the one who associates others

in worship with Him are kaafirs (disbelievers), like atheists and deniers. Whoever denies the Creator or refuses to worship Him, or joins others in worship with Him, deserves the most severe punishment, because for a man to deny his Creator, or refuse to worship Him, or join others in worship with Him, is the most serious of human sins, the most abhorrent of beliefs and the worst deviation. If a person is like this, there is no value in any good deed that he does. The atheist who does deeds that are good in his own eyes, and does whatever good deeds he can for his society, is like a man who kills his father and mother and takes good care of dogs. Does it not make sense that he should be punished and that his good treatment of dogs should not count for anything? The most important rights are the

rights of Allaah, which are that He should be acknowledged and worshipped. The one who neglects this most important right will not benefit from anything he does with regard to people's rights. Therefore if the atheist does not believe in Allaah and does not worship Allaah, there cannot be any good in the actions that he does for people's benefit. But this atheist or mushrik who treats people well is still better than the atheist or mushrik who oppresses and mistreats people, and denies them their rights. He may be rewarded for his good deeds by being granted provision

of food and drink in this world, but he will have no share in the Hereafter. Look at yourself, and believe in Allaah and His Messenger, and follow the guidance of Allaah with which He sent His Messenger (peace and blessings of Allaah be upon him), the Seal of the Prophets, so that you might avoid the punishment of Allaah. Know the difference between the believer and the atheist, the one who worships Allaah alone and the one who associates others in worship with Him. Allaah says (interpretation of the meaning):

“The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed? [Hood 11:24] Shaykh ‘Abd al-

11114: Asking the help of the jinn to find out about a sickness

Question:

What is the ruling on asking the jinn for help in finding out about the evil eye or magic [i.e., who did it and what type it is], or believing a jinn who is residing in a sick person in what he says about magic and the evil eye, and taking action based on that?

Answer:

Praise be to Allaah.

It is not permissible to seek the help of the jinn in finding about what the problem is and how to treat it, because seeking the help of the jinn is shirk.

Allaah says (interpretation of the meaning):

“And verily, there were men among mankind who took

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Praise be to Allaah.

It is not permissible to seek the help of the jinn in finding about what the problem is and how to treat it, because seeking the help of the jinn is shirk.

Allaah says (interpretation of the meaning):

“And verily, there were men among mankind who took

shelter with the males among the jinn, but they (jinn)

increased them (mankind) in sin and transgression” [al-Jinn 72:6]

“And on the Day when He will gather them (all) together (and say): ‘O you assembly of jinn! Many did you mislead of men,’ and their Awliyaa’ (friends and helpers) amongst men will say: ‘Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.’ He will say: ‘The Fire be your dwelling place, you will dwell therein forever, except as Allaah may will. Certainly your Lord is AllWise, AllKnowing”

[al-An’aam 6:128]

The meaning of the phrase ‘*We benefited one from the other*’ is that the men venerated the jinn and submitted to them and sought help from them, and the jinn served them by doing what they wanted and bringing them what they asked for. That includes informing them of the type of sickness and its causes, because the jinn can come to know of things that humans cannot; but they may tell lies, because they cannot be trusted, and it is not permissible to believe them. And Allaah knows best.

Al-Lajnah al-Daa’imah li’l-Buhooth al-‘Ilmiyyah wa’l- Iftaa’ (www.islam-qa.com)

10518: Ruling on seeking the help of the jinn

Question:

Some people, when they want to pray against a person, say, “O jinn, seize him, O ‘ifreet seize him; may seven (jinn) seize you, may they break your back and suck your blood.” What is the ruling on such words?

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Answer:

Praise be to Allaah. This is shirk, and is a type of seeking the help of the jinn. Some people do this because they have fear of the jinn in their hearts and they are afraid of their power, and because their hearts are devoid of sincere faith and trust in Allaah. So they are content with these illusions and they seek the help of created beings which are not able to bring benefit or ward off harm for themselves, let alone for anyone else.

When Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allaah have mercy on him) was asked about this matter, he said:

“This is even more abhorrent than associating others in worship with Allaah. We must not do this, we must beware of it, we must advise others not to do it and we must denounce those who do it. If a person is known to commit such actions of shirk, it is not permissible to let him marry a Muslim woman, to eat meat slaughtered by him, to pray over him [the funeral prayer] or to pray behind him, until he announces his repentance to Allaah, which includes devoting his du’aa’ and worship sincerely and purely to Allaah alone.”

(Iqaamat al-Baraaheen ‘ala Hukm man istaghaatha bi ghayr Allaah, p. 30)

The Standing Committee for Academic Research
and

Issuing Fatwas has issued a fatwa stating that:

“seeking the help of the jinn and turning to them to meet one’s needs by harming someone or benefitting him is shirk, because it is a kind of worship directed to someone other than Allaah. It is a kind of benefitting from the jinn to fulfil one’s needs, in return for which the jinn benefits by having the human’s veneration and trust, and being called upon by him to fulfil his desires. Allaah says (interpretation of the meaning):

'And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Awliyaa'(friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allaah may will. Certainly your Lord is AllWise, AllKnowing."

And thus We do make the Zaalimoon (polytheists and wrongdoers) Awliyaa' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn'

[al-An'aam 6:128-129]

And Allaah says (interpretation of the meaning):

'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression' [al- Jinn 72:6]

When a human seeks the help of the jinn, to cause harm to another or to protect him from the evil of one whose evil he fears, all of this is shirk, and whoever is in this state, his prayer and fasting mean nothing. Allaah says (interpretation of the meaning):

"If you join others in worship with Allaah, (then)

surely, (all) your deeds will be in vain, and you will certainly be among the losers” [al-Zumar 39:65]

Whoever is known to do such things, cannot be prayed over if he dies, his funeral cannot be attended, and he cannot be buried in the Muslim graveyard.” (*Fataawa al-Lajnah al-Daa’imah*, 1/407-408)

The jaahili (ignorant) nature of their seeking the help of

the jinn and putting their trust in them is highlighted in the words of shirk that they utter, such as:

“By the help of Allaah and you; I am under Allaah’s care and yours; I have no one except Allaah and you; I am Allaah’s slave and yours; I put my trust in Allaah and in you; this is from Allaah and from you; I have Allaah in heaven and you on earth,” etc.

Undoubtedly these phrases are expressions of shirk, because they make a created being the rival of the Creator. Exalted be our Lord far above that.

They even call upon Jibreel (peace be upon him) and Muhammad (peace and blessings of Allaah be upon him) instead of Allaah, by uttering words of ignorance such as, “O Jibreel, help me,” and “O Muhammad, intercede for me.” And Allaah is the One Whose help we seek.

Aadaat wa alfaaz tukhaalif Deen Allaah by Dr. Muhammad ibn Sa’eed al-Qahtaani

(www.islam-qa.com)

11282: You are not free

Question:

What is the ruling on the comment that some people make when they are advised not to sin, “I am free to do as I wish”?

Answer:

Praise be to Allaah.

This is wrong. We say: you are not free to disobey Allaah. If you disobey Allaah, it means that you are coming out

of “enslavement” to Allaah, as you describe *‘uboodiyah* (total submission to Allaah), and instead you are entering into enslavement to the Shaytaan and your desires.

Shaykh Muhammad ibn Saalih al-‘Uthaymeen

(www.islam-qa.com)

10289: Is this durood shirk? Question:

Is it shirk to recite this darood : “ALLAHUMA SALL-E- WASALLIM ‘ALAA SAYEDINA MOHAMMADIN QAD DAQAT HEELATI ADRIKNI YA RASOOL ALLAH “

Answer:

Praise be to Allaah.

Yes, this counts as shirk, because it is seeking the help of the Messenger (peace and blessings of Allaah be upon him) and complaining about one’s situation to him. This implies that the Messenger (peace and blessings of Allaah be upon him) can hear the call of those who call upon him in any place, and that he helps those who seek his help, and that he can relieve their distress. The Messenger (peace and blessings of Allaah be upon him) was not able to do this when he was alive, so how about after his death? He

does not know the unseen, and he does not possess the power to cause harm or bring benefits to himself or to others. Allaah says (interpretation of the meanings):

“Say (O Muhammad): “I possess no power over benefit or hurt to myself except as Allaah wills. If I had the

knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth” (al-A’raaf 7:188)

“And your Lord said: “Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)” (Ghaafir 40:60)

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)” (al-Baqarah 2:186)

So people should not call on anyone except Allaah; they should not seek the help of anyone except Him; they should not place their hopes in anyone except Him; they should not put their trust in anyone except Him. Allaah alone is the One in Whose hand is sovereignty and goodness, and He is Able to do all things.

Knowing the unseen, relieving distress, hearing the call of those who call upon Him and responding to them, are all things which only the Lord does. Whoever attributes any of these things to anyone else is a mushrik who is guilty of major shirk (*shirk akbar*). Allaah says (interpretation of the meanings):

“Is not He (better than your gods) Who responds

to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilaah (god) with Allaah? Little is that you remember!” (al-Naml 27:62)

“Say: None in the heavens and the earth knows the Ghayb (Unseen) except Allaah” (al-Naml 27:65)

Allaah is the One Who forgives sins, relieves distress and knows what is in people’s hearts. People should not seek these things – forgiveness of sins, relief from distress and

other things which no one is able to do except Allaah – from anyone other than Him, for He is the Only One Who is able to do that.

Shaykh ‘Abd al-Rahmaan al-Barraak
(www.islam-qa.com)

8291: Ruling on going to astrologers and believing them

Question:

Is it permissible to go to astrologers and to believe what they say, or not? Al-Nasaa’i narrated

that the Prophet (peace and blessings of Allaah be upon him) said: “The prayer of the one who goes to them and believes them will not be accepted.” Is this correct? Please explain to us what was narrated from the Prophet (peace and blessings of Allaah be upon him) and what the scholars have said.

Answer:

Praise be to Allaah.

There are many ahaadeeth which state that this is haraam, such as the hadeeth narrated from Safiyah bint Abi ‘Ubayd from one of the wives of the Prophet (peace and blessings of Allaah be

upon him), who narrated that he said: “Whoever goes to a soothsayer and asks him about something and believes him, his prayer will not be accepted for forty days.” (Narrated by Muslim in his *Saheeh*).

Qusaybah ibn al-Mukhaariq said: “I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: ‘*Al-‘ayaafah, al-tiyarah and al-turuq* [kinds of

augury] are all part of *al-jabt* [witchcraft or idolatry].” This was narrated by Abu Dawood with a *saheeh isnaad*. Abu Dawood said: *Al-‘ayaafah, al-khatt and al-turuq* are all kinds of augury, whereby a bird is released and is watched to see whether it flies to the right or to the left. If it flies to the right it is taken as a good omen and if it flies to the left it is taken as a bad omen. Al-Jawhari said: *al-jabt* is a word which may be applied to idols, soothsayers, magicians, astrologers etc.

It was narrated that Ibn ‘Abbaas (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever seeks knowledge from the stars is

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It was narrated that Ibn ‘Abbaas (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever seeks knowledge from the stars is

seeking one of the branches of witchcraft...”
Narrated by Abu Dawood with a *saheeh isnaad*.

It was narrated that Mu’aawiyah ibn al-Hakam said: “I said, ‘O Messenger of Allaah, I am still close to the time of Jaahiliyyah [i.e., I am new in Islam]. Allaah has brought Islam to us, but there are among us men who go to soothsayers (fortune tellers).’ He said, ‘Do not go to them.’ I said, ‘And there are men among us who practise augury [watch birds for omens].’ He said, ‘That is something which they make up. Do not believe them.’” (Narrated by Muslim).

It was narrated from Abu Mas’ood al-Badri that the Messenger of Allaah (peace and blessings of Allaah be upon him) forbade the price of a dog,

the fee of a prostitute and the payment of a soothsayer. (Narrated by al-Bukhaari and Muslim).

It was reported that ‘Aa’ishah (may Allaah be pleased with her) said: “Some people asked the Messenger of Allaah (peace and blessings of Allaah be upon him) about soothsayers. He said, ‘They are nothing.’ They said, ‘O Messenger of Allaah, sometimes they say something and

it comes true.’ The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘That is a word of truth that the jinn snatches and whispers into the ear of his familiar, but they mix a hundred lies with it.’” (Narrated by al-Bukhaari and Muslim).

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever comes to a soothsayer and believes what he says, or has intercourse with a woman in her back passage, has nothing to do with that which has been revealed to Muhammad (peace and blessings of Allaah be upon him).”

(Narrated by Abu Dawood).

... The scholars have stated that it is haraam to deal with such matters or to go to find out about them or to believe in them. It is haraam to pay them money, and anyone who is suffering from any of these things must hasten to repent from it. And Allaah knows best.

Fataawa al-Imaam al-Nawawi, 230.
(www.islam-qa.com)

7222: Prohibition of images and erecting statues, and the effect this has on ‘aqeedah

Question:

I am having difficulties explaining to a muslim that erecting a non-muslim statute is haram. His response was this woman was a heroine and fought the muslims to defend her land, and she is my ancestor before islamization.. Can a muslim idolize a statute, or erect one in memory of a hero?, even if the hero and/or heroine was not a muslim?

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Answer:

Praise be to Allaah.

Firstly, it may be understood from your question that what is to be denounced is the fact that the statue is of a kaafir, and that if it was a statue of a Muslim it would be permissible to erect it. This is a mistake, because all statues of animate beings are equally haraam, regardless of whether they are made in the images of a Muslim or a kaafir. Indeed, making a statue of a kaafir is worse, because it combines two evils, that of making the statue and that of glorifying this kaafir.

There follow details of the prohibition on the

making of images and statues.

I. The prohibition on statues is not just the matter of fiqh; it goes beyond that to the matter of ‘aqeedah, because Allaah is the Only One Who has the power of giving shape to His creation and creating them in the best image. Making images implies that one is trying to match the creation of Allaah. The matter also has to do with ‘aqeedah when these images are taken as idols which are worshipped instead of Allaah.

Among the daleel (evidence) that image-making is the exclusive preserve of Allaah are the following:

1. Allaah says (interpretation of the meaning):

“He it is Who shapes you in the wombs as He wills” [Aal ‘Imraan 3:6]

“And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, ‘Prostrate yourselves to Adam’”

[al-A’raaf 7:11]

“He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the AllMighty, the AllWise” [al-Hashr 59:24]

“O man! What has made you careless about your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion. In whatever form He willed, He put you together.”

[al-Infitaar 82:6-8]

These aayaat clearly state the belief that creating and giving form to creation is the preserve of

their Lord, Creator and Fashioner, so it is not permissible for anyone to encroach on that and to try to match the creation of Allaah.

2. It was reported from ‘Aa’ishah Umm al-Mu’mineen that Umm Habeebah and Umm Salamah mentioned a church which they had seen in Ethiopia, in which there were images. They told the Prophet (peace and blessings of Allaah be upon him) about it, and he said: “Those people, if there was a righteous man among them and he died, they would build a place of worship over his grave and put images in it. These will be the most evil of creation before Allaah on the Day of Resurrection.” (narrated by al-Bukhaari, 417; Muslim, 528)

Al-Haafiz Ibn Hajar said:

This hadeeth indicates that making images is haraam. (*Fath al-Baari*, 1/525).

Al-Nawawi said:

Our companions and other scholars said: making images of animate beings is extremely haraam and is a major sin, because severe warnings have been issued against it in

the ahaadeeth. Whether the image is made to be used in a disrespectful fashion or for other purposes, it is haraam to make it in all cases, because it implies that one is trying to match the creation of Allaah, whether the image is to appear on a garment, carpet, coin, vessel, wall or whatever. With regard to pictures of trees, camel saddles, and other pictures in which no animate beings appear, these are not haraam. This is the ruling on making images. (*Sharh Muslim*, 14/81).

3. Sa'eed ibn Abi'l-Hasan said: I was with Ibn 'Abbaas (may Allaah be pleased with him) when a man came to him and said, O Abu 'Abbaas, I am a man who lives by what his hands make, and I make these images. Ibn

‘Abbaas said: I will only tell you what I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say. I heard him say: “Whoever makes an image, Allaah will punish him until he breathes life into it, and he will never be able to do that.” The man became very upset and his face turned pale, so [Ibn ‘Abbaas] said to him, Woe to you! If you insist on making images, then make images of these trees and everything that does not have a soul. *(Narrated by al-Bukhaari, 2112; Muslim, 2110).*

4. ‘Abd-Allaah ibn Mas’ood said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: The people who will be the most severely punished before Allaah on the

Day of Resurrection will be the image makers. *(Narrated by al-Bukhaari, 5606; Muslim, 2109).*

5. It was reported from ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with them both) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: Those who make these images will be punished on the Day of Resurrection. It will be said to them, Give life to that which you have created! *(Narrated by al-Bukhaari, 5607; Muslim, 2108).*

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6. It was reported that Abu Hurayrah entered a house in Madeenah and saw somebody making images in it. He said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: [Allaah says:] Who does greater wrong than one who goes and creates something like My creation? Let them create a seed or a small ant! (Narrated by al-Bukhaari, 5609; Muslim, 2111).

Al-Nawawi said:

Concerning the words of Allaah. "Let them create a small ant or a seed or a grain of barley!" means, let them create a small ant which has a soul and moves by itself, like this small ant which was created by Allaah. Or let them create a grain of

wheat or barley, i.e., let them create a grain which is eaten as food or which can be planted so it will grow and which has the characteristics of a grain of wheat or barley or other seeds which were created by Allaah. This is impossible, as stated above. (*Sharh Muslim*, 14/90). None can bring forth living vegetation out of nothing except Allaah, may He be glorified.

7. Abu Juhayfah said: the Prophet (peace and blessings of Allaah be upon him) forbade the price of a dog and the price of blood, and he forbade tattooing and asking to be tattooed, and the consumption or paying of ribaa, and he cursed those who make images. (Narrated by al-Bukhaari, 1980).

II. Islam prescribes that idols should be destroyed and smashed, not made and repaired. Among the evidence for this is the following:

1. ‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) said: when the Prophet (peace and blessings of Allaah be upon him) entered Makkah [at the Conquest], there were three hundred and sixty idols around the Ka’bah. He started hitting them with his stick and saying, *“Truth has come and Baatil (falsehood) has vanished.*

Surely, Baatil is ever bound to vanish” [al-Israa’ 17:81 – interpretation of the meaning]. (Narrated by al-Bukhaari, 2346; Muslim, 1781).

2. Abu’l-Hiyaaaj al-Asadi said: ‘Ali ibn Abi Taalib said to me: Shall I not send you on the same basis as the Messenger of Allaah (peace and blessings of Allaah be upon him) sent me? Do not leave any statue without destroying it, and do not leave any built-up grave without razing it to the ground. (According to one report: and do not leave any picture without erasing it). (narrated by Muslim, 969).

Ibn al-Qayyim said:

Tamaatheel is the plural of *Timthaal* (statue), which refers to a representative image.

Shaykh al-Islam (Ibn Taymiyah) said:

The command is to destroy two types of images: images which represent the deceased person, and images which are placed on top of graves – because Shirk may come about from both types. (*Majmoo' al-Fataawaa*, 17/462).

(*al-Fawaa'id*, p. 196).

III. The Prophet (peace and blessings of Allaah be upon him) warned against bringing images into the house, and said that this is a sin and deprives

a person of good. Among the evidence for that is the following:

1. Abu Talhah said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: The angels do not enter a house in which there is a dog or statues.” (Narrated by al-Bukhaari, 3053; Muslim, 2106).

2. ‘Aa’ishah Umm al-Mu’mineen (may Allaah be pleased with her) said that she bought a pillow on which there were images. When the Messenger of Allaah (peace and

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2. ‘Aa’ishah Umm al-Mu’mineen (may Allaah be pleased with her) said that she bought a pillow on which there were images. When the Messenger of Allaah (peace and

blessings of Allaah be upon him) saw it, he stood at the door and did not enter. She saw on his face that he was upset, and said: O Messenger of Allaah, I repent to Allaah and His Messenger (peace and blessings of Allaah be upon him). What is my sin? The Messenger of Allaah (peace and blessings of Allaah be upon him) said: What is this pillow? She said, I bought it for you so that you could sit on it and recline on it. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: On the Day of Resurrection, the makers of these images will be punished and it will be said to them, Give life to that which you have created. And he said: The angels do not enter a house in which there are

images. (*Narrated by al-Bukhaari, 1999; Muslim, 2107*).

IV. Making images is a way of falling into Shirk, because Shirk starts with the veneration of those who are depicted in the images, especially when people have little or no knowledge. The evidence for this is:

Ibn ‘Abbaas said: The idols of the people of Nooh were known among the Arabs later on. Wadd belonged to (the tribe of) Kalb in Dawmat al-Jandal. Suwaa’ belonged to Hudhayl. Yaghooth belonged to Muraad, then to Bani Ghutayf in al-Jawf, near Sabaa’. Ya’ooq belonged to Hamadaan. Nasar belonged to Humayr of Aal Dhi’l- Kalaa’. These were names of righteous men

from the people of Nooh. When they died, the Shaytaan inspired their people to set up idols in the places where they had used to sit, and to call those idols by their names. They did that but they did not worship them, but after those people died and knowledge had been forgotten, then they started to worship them.

(Narrated by al-Bukhaari, 4636). Shaykh al-Islam Ibn Taymiyah said:
The reason why al-Laat was worshipped was the

veneration of the grave of a righteous man which was there.

(*Iqtidaa' al-Siraat al-Mustaqeem*, 2/333). And he said:

This problem – i.e., veneration – which is why Islam forbids (images), is the reason why so many of nations have fallen into committing Shirk to a greater or lesser degree. (*al-Iqtidaa'*, 2/334).

Ibn al-Qayyim (may Allaah have mercy on him) said, describing how the Shaytaan plays with the Christians:

He plays with them with regard to the images

which they have in their churches and which they worship. You cannot find any church which is free of these images of Maryam (Mary), the Messiah, George, Peter and others of their saints and martyrs. Most of them bow to these images and pray to them instead of to Allaah. The Patriarch of Alexandria even wrote a letter to the ruler of Rome supporting the idea of bowing to these images: (he said) Allaah commanded Moosa to make images of cherubim in the Tabernacle; and when Sulayman the son of Dawood built the Temple, he made images of cherubim and put them inside the Temple. Then he said in his letter: this is like when a king sends a letter to one of his governors and the governor takes the letter and kisses it then touches it to his forehead [a sign of respect], and stands up to

receive it. He does not do this to venerate the paper and ink, but to venerate the king. In the same way, when one bows to an image, it is to venerate the person represented by the image, not to venerate the paints and colours.

This is exactly the same as the example given to justify idol worship. (*Ighaathat al-Lahfaan*, 2/292).

And he said:

In most cases, the reason why nations fall into Shirk is because of images and graves.” (*Zaad al-Ma’aad*, 3/458).

V. The aayaat and ahaadeeth quoted above indicate that the prohibition of images is for two reasons:

The first is: because it implies that one is trying to match the creation of Allaah.

The second is: because it is an imitation of the kuffaar. The third is: because it is a means of veneration and falling into Shirk.

From the above it is clear that it is forbidden to

make statues, whether the statue is of a Muslim or a kaafir. Whoever does that is trying to match the creation of Allaah and thus deserves to be cursed. We ask Allaah to keep us safe and sound, and to guide us. May Allaah bless our Prophet Muhammad.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid
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Chapter 4

Polytheism (Shirk) and its different forms

7961: Her mother told her that a fortune-teller said that her marriage will be miserable!

Question:

my mother recently went to a fortune teller (which she is definitely not supposed to because

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my mother recently went to a fortune teller (which she is definitely not supposed to because

it's haraam) and she was telling me that the fortune teller said that i will have a bad life if i marry my soon-to-be husband and that we will not stay together for more than 2 years.... i know that only Allah knows the future but i've been really worried by what she said....and what can i do to potentially "reverse"this from happening.... really i'm so confused i don't know what to think.

Answer:

Praise be to Allaah.

Firstly: may Allaah reward you for your belief that Allaah alone knows the unseen – this is what we hope for you and for every sincere Muslim

woman – and this is one of the essentials of faith in Allaah Alone.

But we wonder how, after saying this, you can be afraid of one who knows nothing of the unseen?

You have to be assured and put your trust completely in Allaah, for nothing will happen to you except that which has been decreed by Allaah.

Secondly:

it's haraam) and she was telling me that the fortune teller said that i will have a bad life if i marry my soon-to-be husband and that we will not stay together for more than 2 years.... i know that only Allah knows the future but i've been really worried by what she said....and what can i do to potentially "reverse"this from happening.... really i'm so confused i don't know what to think.

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You have to be assured and put your trust completely in Allaah, for nothing will happen to you except that which has been decreed by Allaah.

Secondly:

The ruling on fortune-telling, i.e., soothsaying, and claiming to know the unseen, is that these are actions which condemn a person to Hell and put him beyond the pale of Islam.

Thirdly:

Fortune-tellers cooperate with the jinn; they are liars who cooperate with the shayaateen (devils), who do not help them except after they have changed their religion, and whoever changes his religion [leaves Islam] is to be executed. The ruling concerning those who go to them and believe them is that they are guilty of kufr; if they do not believe them, their prayers will still not be accepted from them for forty days.

The evidence (daleel) for the former is the hadeeth of Abu Hurayrah, according to which the Prophet (peace and blessings of Allaah be upon him) said: “Whoever goes to a fortune-teller and believes what he says, has disbelieved in what was revealed to Muhammad.” (Narrated by al-Tirmidhi, 135; Abu Dawood, 3904; Ibn Maajah, 639; Ahmad, 9252. The hadeeth was classed as saheeh by al-Haakim (1/49), and al-Dhahabi agreed with him. Al-Haafiz ibn Hajar said, it has two corroborating reports narrated by al-Bazaar with good isnaads. See *al-Fath*, 10/217)

The evidence (daleel) for the latter is the report from one of the wives of the Prophet (peace and blessings of Allaah be upon him), who said: the

Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever goes to a fortune-teller and asks him about anything, his prayers will not be accepted for forty days.” (Narrated by Muslim, 2230).

Fourthly:

How the fortune-teller gets his “information” was

explained in the hadeeth narrated by Abu Hurayrah, in which the Prophet (peace and blessings of Allaah be upon him) said: “When Allaah decrees a matter in heaven, the angels beat their wings in submission to His words, making a sound like a chain striking a rock. When the fear is banished from their hearts, they say, What is it that your Lord has said? They say: The truth, and He is the Most High, the Most Great. Then the one who is listening out hears that, and those who are listening out are standing one above the other” – Sufyaan [one of the narrators] demonstrated with his hand, holding it vertically with the fingers outspread. – “So he hears what is said and passes it on to the one

below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller. Maybe the meteor will hit him before he can pass anything on, or maybe he will pass it on before he is hit. He tells a hundred lies alongside it, but it will be said, Did he not tell us that on such and such a day, such and such would happen? So they believe him because of the one thing which was heard from heaven.” (narrated by al-Bukhaari, 4424).

Fifthly:

When the Shaytaan listens out to hear what the angels say to one another about the decree of Allaah, this is part of the knowledge of the seen,

it does not mean that the shayaateen have knowledge of the unseen. Then they add a hundred lies to that word, such as when a fortune-teller says that So and so will give birth to a boy, and the people see that he was right about that so they believe in him, but he adds lies about the child, saying that he will get married in such and such a year and will die in such and such a year and other such details. So he gains a high stature in people’s hearts and they seek to get close to him by bringing him gifts and money, and he makes a profession out of these lies when the people believe in him, and so he makes a living by haraam means.

Sixthly:

Not every fortune-teller is a *kaahin* (soothsayer). He may be a geomancer or reader of coffee-cups, because the *kaahin*, unlike the others, is one who receives information from the jinn. The others are just liars, but the same ruling applies to them, because they claim to have knowledge of the unseen, although the *kaahin* who cooperates with the shayaateen is more of a kaafir because the *kufir* of fortune-telling is compounded by the *kufir* of his interacting with the shayaateen, who do not give him what he wants until after he directed some acts of worship towards them in a manner which takes him out of Islam.

Seventhly:

You have to advise your mother not to go anywhere near these liars, lest she falls into sin or her good deeds are wiped out. Do not give up the idea of marriage, because marriage brings many benefits. It is an important matter which is part of the fitrah (natural inclinations of man) and of the religion. Your life will not be miserable, in sha Allaah; be optimistic and hope for a good and happy life. We ask Allaah to join you with a husband who is knowledgeable and righteous.

If something bad happens, and you marry someone with whom you are miserable, this is because of the decree of Allaah (qadaa' and qadar), not because of what the accursed fortune-

teller said or because he knows the unseen. This may happen as a test or trial. In any case, going ahead with the marriage – in addition to its own great benefits – will be a way of snubbing these liars and fortune-tellers, and those who believe in them. May Allaah help us and you to do all that is good. May Allaah bless our Prophet Muhammad.

Islam Q&A

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Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

1079: He got angry and cursed the pen and paper

Question:

A man was writing on a piece of paper, and whilst he was writing he made a mistake with some of the words. He got very upset, and because he was so angry he cursed the pen and paper [the Arabic wording states that he “cursed the religion and the heaven of the pen and paper”

– Translator]]. Is cursing [the religion and the heaven of] the pen or paper or rock or tree or chair or whatever considered to be Kufr ?

Answer:

Praise be to Allaah. Undoubtedly this kind of cursing is haraam. Even if we say that the pen and paper have no religion in the sense of doing acts of worship, nevertheless the religion is one, and it is Allaah Who has subjugated these pens and other tools and made it easy for us to use them, so there is the fear that this cursing may be referred back to Allaah. So this person has to repent and seek forgiveness, and not do anything like this again. Al-Lu'lu' al-Makeen fi Fataawaa Ibn Jibreen, p. 34

(www.islam-qa.com)

6484: Why is it not permissible to stand to salute the flag? Question:

why dont muslims stand for the flag salute?

Answer:

Praise be to Allaah. Veneration is something that is due only to the Lord, may He be glorified and exalted, and the created being should not humble himself before anyone except the Creator, may He be glorified and exalted. And Allaah knows best.

Written by al-Khudayri (www.islam-qa.com)

1074: Ruling on swearing by the Prophet peace and blessings of Allaah be upon him)

Question:

I hear many people, when they want to affirm something, saying “by the Prophet”. Is this permissible?

Answer:

Praise be to Allaah. This swearing by the Prophet (peace and blessings of Allaah be upon him) is haraam, and is a kind of *Shirk*, because swearing by something implies veneration of it, and a created being cannot venerate another created being. Hence the Prophet (peace and blessings of Allaah be upon him) said: “Whoever swears by anything other than Allaah is guilty of kufr or shirk.” (Saheeh, narrated by Ahmad, 2/125; Abu

Dawood, 3251; al-Tirmidhi, 1535). This applies to swearing by the Prophets, angels, righteous people and all other created beings. And the Prophet (peace and blessings of Allaah be upon him) said: “Whoever swears an oath, let him swear by Allaah or else remain silent.” (Narrated by al-Bukhaari, 4860 – al-Fath 8/611 and 6107 – al-Fath 10/516; Muslim, 1647; Ahmad, 2/309; Abu Dawood, 3247; al-Nasaa’i, 3775; al-Tirmidhi, 1545; Ibn Maajah, 2096).

With regard to the verses in the Qur’aan which contain

oaths sworn by “those sent forth” (*al-mursalaat*), the winds that scatter (*al-dhaariyaat*), those who pull out (*al-naazi’aat*), the break of day (*al-fajr*), the Time (*al-’asr*), the forenoon (*al-duhaa*) and the mansions of the stars (*mawaaqi’ al-nujoom* – see al-Waaqi’ah 56:75), etc., these are oaths sworn by Allaah, and Allaah has the right to swear oaths by whatever He wills, but the created being can swear only be his Lord, may he be exalted.

From al-Lu’lu’ al-Makeen min Fataawaa ibn Jibreen, p.

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1439: Asking Allaah by the virtue of So and so

Question:

What is the ruling on saying in one's du'aa': 'O Allaah, I ask You by the virtue of So and so'? Is there any difference between this and saying to the occupant of a grave, 'O So and so, help me!'?

Answer:

Praise be to Allaah.

It is not permissible to ask Allaah by the virtue of

anyone, not even by the virtue of the Prophets or Messengers or awliyaa' or righteous people. No one can compel Allaah to do anything. It is not permissible to ask Him in any way except by His Names and Attributes, as Allaah says (interpretation of the meaning):

"And (all) the Most Beautiful Names belong to Allaah, so call on Him by them" [al-A'raaf 7:180].

With regard to saying to the occupant of a grave, "O So and so, help me," this is obviously *shirk*, because it is a

supplication to someone other than Allaah. Asking by the virtue of someone is a means to *shirk*, and calling upon a created being is *shirk* in worship.

And Allaah knows best. Islam Q&A
Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

5952: Complaining to created beings (i.e., other people) Question:

What is the Islamic ruling on a person who complains to someone other than Allaah after he has complained to Allaah, may He be glorified

and exalted? When a person is undergoing some trial it is difficult for him, so is it permissible for one who finds some consolation in other people by “getting things off his chest” to do so and to ask for advice and guidance, or does this imply that he does not have faith that Allaah will respond to him?

Answer:

Praise be to Allaah.

Telling another person about the situation, whether to ask for help and advice, or to find a way to relieve the problem, does not mean that you do not have patience, such as a sick person

telling a doctor about his complaint, or a person who is being oppressed or mistreated telling someone who could help him, or a person who is suffering some trial telling someone who he hopes could relieve him of it. When the Prophet (peace and blessings of Allaah be upon him) used to visit the sick, he would ask, “How

are you feeling?” (Narrated by at-Tirmidhi, Ibn Maajah and others. Al-Nawawi said: its isnaad is jayyid). The Prophet (peace and blessings of Allaah be upon him) was asking for information about how they were. (See *‘Uddat al-Saabireen* by Imaam Ibn al-Qayyim, 323). And Allaah knows best.

Reference: *Masaa’il wa Rasaa’il*, Muhammad al-Mahmood al-Najdi.

(www.islam-qa.com)

4044: Referring for judgement to a kaafir judge or an imaam who, although wise, is

not a scholar

Question:

In the city where we live in the West, there is no Islamic court or Islamic centre to which we can refer for judgement or for help to resolve conflicts. We have an Islamic Da'wah centre but there is no director or anyone we can refer to resolve conflicts. Can a wife's agreement before a kaafir judge to give up custody of her children be regarded as binding? Can a kaafir judge's verdict that a father has to spend on his children if they are with the mother be regarded as binding?

Answer:

Praise be to Allaah.

We put this question to Shaykh Muhammad ibn Saalih al-'Uthaymeen, may Allaah preserve him, who answered as follows:

Firstly – may Allaah bless you – if the people at the Da'wah centre agree that matters may be referred to them,

then this is OK. This is a duty upon them, because we should refer things to Muslims for judgements.

But with regard to the issue of giving up custody – if the mother gives up custody – this does not need the ruling of a judge. If she states that, this is sufficient for it to become binding.

As for spending on the children, so long as they are going to go back to their father when the mother gives up her right to custody, he is going to spend on them anyway.

Question:

If the kaafir judge rules that the father has to spend on them whilst they are with their mother, is this considered to be binding?

Answer:

Even if the judge does not state that the father has to spend on them, it is still his obligation according to sharee'ah.

Question:

But the amount? Answer:

The amount is to be determined by 'Urf (local custom). Question:

So if the amount stipulated by the kaafir judge is in accordance with 'Urf, is it binding on him?

Answer:

It is binding on him not because it is the ruling of the judge but because it is 'Urf.

Question:

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If the husband and wife agree to refer to a Muslim for judgement, is his ruling binding on them? In the West, the imaam may be a person who is not religious, so can they refer to him for judgement?

Answer:

If there is no one else available, then it is OK, but the fuqaha' have stated the condition that he should be fit to judge, meaning that he should have knowledge of sharee'ah, but if there is no one else, let them fear Allaah as much as they can.

Question:

There may be no one there at all who knows about passing judgement, but if there is a wise Muslim man?

Answer:

If they ask him to judge between them on the basis that he is going to bring about a reconciliation, this is OK.

Question:

But if we say that it is only for reconciliation, his words will not be binding?

Answer:

No, but if he passes a judgement and they agree to it, then it will become binding. Every reconciliation that the two parties agree to is binding because of the hadeeth: “Reconciliation is permissible among Muslims”. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

2538: Ruling on horoscopes

Question:

I know that it is haram to read horoscopes as only ALLAH (swt) knows what the future holds for us and since I have found this out, I have, Alhamdu Lilah, stopped reading my horoscope. Is dream interpretation also haram or is it allowed. I dreamt that I was kidnapped and then I also dreamt that an aunt of mine who was eating curried crab gave me a hug. The internet has a website on interpretation of dreams and me being kidnapped means that I will be put in an

embarrassing situation and the hug from my aunt means that I will lose my lover. Is this true? Can you please comment.

Answer:

Praise be to Allaah.

Astrology, horoscopes, superstition and fortune-telling are all actions of jaahiliyyah (ignorance) which Islam came to show as false and to explain that they are shirk, because they involve depending on something other than Allaah and believing that benefit and harm come from something other than Him, and believing the words of fortune-tellers and soothsayers who falsely claim to have knowledge of the unseen in

order to cheat people of their money and change their beliefs. The evidence (daleel) for that is the hadeeth narrated by Abu Dawood in his Sunan with a saheeh isnaad from Ibn ‘Abbaas (may Allaah be pleased with him), that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever learns anything of astrology has learned a branch of witchcraft (al-sihr)...” And al-Bazaar narrated with a jayyid isnaad from ‘Imraan ibn Husayn that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “He is

not one of us who practises augury or has it done for him, who tells fortunes or has his fortune told, or who practises witchcraft or has that done for him.” Whoever claims to know some matter of the unseen either is a fortune-teller or is acting like a fortune-teller in some sense, because Allaah is the only One Who has knowledge of the unseen. Allaah says (interpretation of the meaning);

“Say: ‘None in the heavens and the earth knows the

Ghayb (Unseen) except Allaah...” [al-Naml 27:65]

My advice to everyone who has anything to do with these matters is to repent to Allaah and ask

for His forgiveness, and to depend only on Allaah and to put their trust in Him in all their affairs, whilst following the practical means that are prescribed or permitted in sharee'ah. They should give up these matters of jaahiliyyah, keep away from them and avoid asking the people who practise them or believe what they say, out of obedience to Allaah and His Messenger (peace and blessings of Allaah be upon him), and in order to protect his commitment to Islam and his 'aqeedah (religious belief).

Adapted from Majmoo' Fataawa Shaykh Ibn Baaz (may Allaah have mercy on him), 2/123 (www.islam-qa.com)

2742: Seeking the help of other people at times of need

Question:

If we ask someone to pray for us or if we stumble on something and say "O mother!" or if we remember our parents as a relief in time of weakness and illness, will these considered to be doing Shirk?

Answer:

Praise be to Allaah.

The Muslim should turn to Allaah at times of ease and at times of hardship, and seek the help of Allaah in all his affairs, as Allaah says (interpretation of the meaning):

“Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil...”

[al-Naml 27:62]

If a person calls on his mother or anyone else to

help him in a matter in which that person is able to help, then this is permissible. So long as a person is alive, present and able, there is nothing wrong with seeking his help, but it is better and preferable to ask Allaah for help in all circumstances. And Allaah is Able to do all things.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

6667: Will good deeds avail a person anything if he dies as a kaafir?

Answer:

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Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

6667: Will good deeds avail a person anything if he dies as a kaafir?

Question:

When a non-muslim, leads the life in this world not committing any major sins, doing all good deeds as he can, and lives as a very good human-being and dies as a non-muslim, will he be going to heaven because of good deeds or will be led into hell since he was not a muslim and (knowingly or unknowingly)not accepted the oneness of Allah? Please clarify.

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Answer:

Praise be to Allaah.

If a person dies following a religion other than Islam, then Paradise will be forbidden for him, because Allaah says (interpretation of the meaning):

“Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode”

[al-Maa'idah 5:72]

Good deeds done by a person whilst he is a kaafir

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When a non-muslim, leads the life in this world not committing any major sins, doing all good deeds as he can, and lives as a very good human-being and dies as a non-muslim, will he be going to heaven because of good deeds or will be led into hell since he was not a muslim and (knowingly or unknowingly)not accepted the oneness of Allah? Please clarify.

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[al-Maa'idah 5:72]

Good deeds done by a person whilst he is a kaafir

will not benefit him in the Hereafter at all, because Allaah says (interpretation of the meanings):

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers” [Aal ‘Imraan 3:85]

“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust” [al-Furqaan 25:23]

“Those who deny Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection),

vain are their deeds. Are they requited with anything except what they used to do?”

[al-A’raaf 7:147]

‘Aa’ishah (may Allaah be pleased with her) asked the Prophet (peace and blessings of Allaah be upon him) a question similar to that asked here. She (may Allaah be pleased with her) said: “O Messenger of Allaah, during the Jaahiliyyah Ibn Jud’aan used to uphold the ties of kinship and feed the poor. Will that be of any avail to

him?” He said, “No, that will not be of any avail to him, because he never said ‘O Lord, forgive me my sins on the Day of Judgement.’” (Narrated by Imaam Muslim – may Allaah have mercy on him) in his Saheeh, 214).

But if the kaafir never heard about Islam and Da’wah never reached him, then Allaah will test him on the Day of Resurrection (please see Question #1244). And Allaah knows best.

Islam Q&A Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

3431: When does obedience to a created being become shirk akbar?

Question:

At what point does obedience to the creation in disobedience to Allaah, become shirk? For example if my parents tell me to shave my beard, and I listen, am I then committing shirk? When is it considered to be shirk?

Answer:

Praise be to Allaah.

Obedience to a created being becomes shirk in situations such as obeying that person in matters where what is forbidden is deemed to be allowed, and vice versa, or when that person issues rules and regulations, or laws, that go against the laws of Allaah, and the follower believes that these laws are more complete and better than the laws of Allaah, or as good as His laws, or that the laws of Allaah are better but it is permissible to follow these man-made laws. The evidence for this is the aayah

(interpretation of the meaning): *“They (Jews and Christians) took their rabbis and their monks to be their Lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah)...”* [al-Tawbah 9:31]. ‘Adiyy ibn Haatim said: “O Messenger of Allaah, we do not worship them.” [He was a Christian who became a Muslim - Translator]. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Do they not allow you that which Allaah has forbidden and forbid what Allaah has allowed?” He said, “Yes.” He said, “This is a kind of worship.” The Christians’ obedience of their priests in sin and in accepting

what they say about what is lawful or unlawful is a form of worshipping something other than Allaah, which is a kind of shirk akbar (major shirk), that contradicts Tawheed (true monotheism).

With regard to your question, if the person who obeys his parents in sin believes that it is in fact a sin, but he does what he does because of his own desires or because he is afraid of his parents' punishment, but it is not the matter of being forced to do so, then he is a sinner who has gone against the words of the Prophet (peace and blessings of Allaah be upon him), "There is no obedience to a created being if it involves disobedience of the Creator" (reported by Ahmad, 1041; a saheeh hadeeth) – but he is not

considered to be guilty of shirk akbar. But if the son believes that what his parents say overrules what Allaah says about halaal and haraam, then he is guilty of shirk akbar. The Muslim has to strive against himself to bring his desires in line with what the Prophet (peace and blessings of Allaah be upon him) taught, and so that he gives precedence to obeying Allaah and His Messenger over obeying anyone else, and so that Allaah and His Messenger are more beloved to him than anyone else. The Prophet (peace and blessings of Allaah be upon him) said:

“None of you truly believes until I am more beloved to him than his son, his father, and all the people.”

(Reported by al-Bukhaari, 63).

And Allaah is the Guide to the Straight Path.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

974: The kufr of one who rules according to other than what Allaah revealed

Question:

Is ruling with rules other than sharee‘ah “kufr akbar” or “kufr asghar”?

Answer:

Praise be to Allaah.

Allaah has commanded us to refer matters to His judgement and to establish Sharee‘ah, and He has forbidden us to rule with anything else, as is clear from a number of aayaat in the Qur’aan, such as the aayaat in Soorat al-Maa’idah (5)

which discuss ruling according to what Allaah has revealed, and mention the following topics:

. The command to rule according to what Allaah has revealed: “And so judge between them by what Allaah has revealed . . .” [aayah 49]

. Warning against ruling by other than what Allaah has

revealed: “. . . and follow not their vain desires . . .” [aayah 49]

. Warning against compromising on any detail of Sharee‘ah, no matter how small: “. . . but beware of them lest they turn you far away from some of that which Allaah has sent down to you . . .” [aayah 49]

. Forbidding seeking the ruling of *jaahiliyyah*, as is expressed in the rhetorical question “Do they then seek the judgement of (the Days of) Ignorance?” [aayah 50]

. The statement that nobody is better than Allaah

to judge: “. . . and who is better in judgement than Allaah for a people who have firm Faith?” [aayah 50]

· The statement that whoever does not judge according to what Allaah revealed is a *kaafir*, a *zaalim* (oppressor or wrongdoer) and a *faasiq* (sinner), as Allaah says: “. . . And whoever does not judge by what Allaah has revealed, such are the *kaafiroon*.” [aayah 44]; “. . . And whoever does not judge by that which Allaah has revealed, such are the *zaalimoon* (polytheists and wrongdoers)” [aayah 45]; “. . . And whoever does not judge by what Allaah has revealed (then) such (people) are the *faasiqoon* (rebellious or disobedient).” [aayah 47].

· The statement that it is obligatory for the Muslims to judge according to what Allaah has revealed, even if those who seek their judgement are not Muslim, as Allaah says: “. . . And if you judge, judge with justice between them. . .” [aayah 42]

Judging or ruling according to other than what Allaah has revealed is contrary to faith and Tawheed, which are Allaah’s rights. It may be counted as *kufir akbar* (greater kufir) or *kufir asghar* (lesser kufir) according to circumstances. *Kufir akbar* will make a person no longer a Muslim in cases such as the following:

If he issues laws and regulations other than those revealed by Allaah, because the right to issue laws belongs to Allaah alone, Who has no partner, and whoever “competes” with Him in a matter which is His alone is a *mushrik*, because Allaah says: “Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed?”

[al-Shooraa 42:21]

If the one who rules by other than that which Allaah has revealed denies the right of Allaah and His Prophet to rule, as is mentioned in Ibn ‘Abbaas’s comment on the aayah: “. . . And whoever does not judge by what Allaah has

revealed, such are the kaafiroon.” [al-Maa’idah 5:44]. Ibn ‘Abbaas said: “Whoever rejects what Allaah has revealed is a kaafir.”

If he prefers the rule of falsehood to the rule of Allaah, whether this is in absolute terms or just in a few matters. Allaah says: “Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allaah for a people who have firm Faith?”

[al-Maa’idah 5:50]

If he regards the rule of Allaah and the rule of falsehood as equal. Allaah says: “. . . Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be

worshipped).” [al-Baqarah 2:22]

If he thinks that it is permissible to rule by something that contradicts the rule of Allaah and His Messenger, or he believes that it is not obligatory to rule according to what Allaah has revealed, or that the matter is optional. This is *kufr* which is contradictory to faith. Allaah revealed: “O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say: ‘We believe’ with their mouths but their hearts have no faith. And of

the Jews are men who listen much and eagerly to lies - listen to others who have not come to you; they say, ‘If you are given this, take it, but if you are not given this, then beware!’ . . .” [al-Maa’idah 5:41]. He says: “Go to Muhammad (peace be upon him), and if he tells you that the ruling is lashes, accept it, but if he commands stoning, ignore what he says. Then Allaah revealed “. . . And whoever does not judge by what Allaah has revealed, such are the *kaafiroon* (disbelievers)”

[al-Maa’idah 5:44].

If he does not rule according to what Allah has revealed out of stubbornness and arrogance, he is

a kaafir and has left Islaam, even if he does not deny the rule of Allaah. Stubbornness and arrogance may mean negligence and turning away, as Allaah says: “Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Taaghoot* (false judges, etc.) while they have been ordered to reject them. But Shaytaan wishes to lead them astray. And when it is said to them: ‘Come to what Allaah has sent down and to the Messenger,’ see they hypocrites turn away from you (Muhammad) with aversion.”

[al-Nisaa’ 4:60-61]

Among the things that may be counted as ruling by other than that which Allaah revealed and kufr akbar is what Shaykh Muhammad ibn Ibraaheem said about man-made laws and ruling by them: “This is the worst, the most obvious and comprehensive opposition to sharee‘ah and rejection of Allaah’s laws. This is competing with Allaah and His Messenger, contradicting His laws in their preparation, support, structure, ruling and references.

The above is a summary of the things that may imply that

ruling by other than that which Allah has revealed is a form of *shirk akbar* (major shirk):

(1) Ruling by other than that which Allaah has revealed. (2) Denying the right of Allaah and His Messenger to rule.

(3) Preferring the rule of falsehood to the rule of Allaah, whether this is complete or only in a few matters.

(4) Regarding the rule of Allaah and the rule of falsehood as equal.

(5) Thinking that it is permissible to rule by something that contradicts what Allaah has

revealed, or believing that ruling by what Allaah has revealed is not obligatory or is optional.

(6) Refusing to rule by what Allaah has revealed.

By examining this topic from different angles, it becomes clear that what is counted as *kufir akbar* is the following:

Abolishing sharee‘ah as the law governing a country, as Mustafa Kemal (“Ataturk”) did in Turkey, as he abolished the book *Majallah al-Ahkaam al-‘Adliyyah* which was based on the Hanafi *madhhab*, and replaced it with man-made laws.

Abolishing sharee‘ah courts.

Imposing man-made laws, such as Italian, French, German law, etc., to judge between the people, or mixing these laws and Sharee‘ah, as Genghis Khan did in his book *al- Yaasiq*, which combined laws from different sources; the ‘*ulamaa*’ (scholars) ruled that he was a kaafir.

Confining the role of sharee‘ah courts to so-called “civil” matters, such as marriage, divorce and inheritance.

Setting up non-sharee‘ah courts.

Discussing sharee‘ah in parliament and voting on it; this indicates that implementing sharee‘ah is conditional upon a majority vote.

Making sharee‘ah a secondary or main source, along with other sources of law. Even when they say that sharee‘ah is the primary source of legislation, this is still *kufir akbar*, because it means that they are allowing the adoption of laws from other sources too.

Stating in the clauses of legislation that reference may be made to international law, or stating in treaties that in the case of dispute, the matter

may be referred to such-and- such non-Islamic court.

Criticizing sharee'ah in public or in private, such as saying that it is rigid, incomplete or backward, or suggesting that it is incompatible with our times, or expressing admiration for non-Islamic laws.

As regards the question of when ruling by other than what Allaah revealed is *kufir asghar*, which does not exclude a person from the ummah of Islam:

the answer is that this may be the case when a ruler or judge passes judgement according to other than what Allaah revealed out of

disobedience or on a whim, or as a favour to someone, or because he was bribed, and so on, although he believes that it is obligatory to judge according to what Allaah has revealed, and that what he has done is a sinful and haraam deed.

As regards the one who is governed by a non-Islamic law, if he refers to it out of choice, then he is a kaafir whose *kufir akbar* means that he has left Islaam. But if he has no choice but to refer to this law, and does so reluctantly, then he is not a kaafir, because if he had been able to

may be referred to such-and- such non-Islamic court.

Criticizing sharee'ah in public or in private, such as saying that it is rigid, incomplete or backward, or suggesting that it is incompatible with our times, or expressing admiration for non-Islamic laws.

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resort to sharee'ah, he would have done so, and he believes that this non-Islamic law is false.

And Allaah knows best. May Allaah bless our Prophet

Muhammad. Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)

3297: Tawassul: Islamic vs. bid'ah

Question:

aslamu aleyka

Ya sheikh, I have question regarding the tawasul, I was telling someone that seeking tawasul at graves and asking the person who died to make dua to Allah it's wrong, he told me what is wrong with if I asked pious person during his life to make Dua and when he died I asked him to make dua what wrong with it. So I want you to clarify to me how to answer the brother, what kind Tawasul is allowed and which one not allowed since a lot people have been misguided in this Area?

Answer:

Tawassul in Arabic means seeking to draw close. Allaah says in the Qur'aan (interpretation of the meaning): "...[they] desire means of access to their Lord..." [al-Isra' 17:57], i.e., means of drawing close to Him. There are two types of Tawassul, correct Islamic tawassul and forbidden tawassul.

Correct Islamic tawassul:

This means seeking to draw close to Allaah through acts of worship which He loves and which please Him; these may be waajib (obligatory) or mustahabb (encouraged), and may take the form of words, actions or beliefs. Some types are as follows:

Seeking to draw close to Allaah by means of His names and attributes. Allaah says (interpretation of the meaning): "*And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His names. They will be requited for what they used*

to do.” [al-A’raaf 7:180]. So when a person makes du’aa’ to Allaah, he begins by calling on Allaah with the name that is most apt, such as “al-Rahmaan” (the Most Merciful) when seeking mercy and al-Ghafoor (the All-Forgiving) when asking for forgiveness, and so on.

Seeking to draw close to Allaah by means of faith and Tawheed. Allaah says (interpretation of the meaning): “*Our Lord! We believe in what You have sent down, and we follow the Messenger, so write us down among those who bear witness (to the truth).*” [Aal ‘Imraan 3:53]

Seeking to draw close to Allaah through righteous deeds, whereby a person asks Allaah by virtue of the best deeds that he has done, such as salaah,

fasting, reading Qur’aan, avoiding haraam things, and so on. An example of this is the saheeh hadeeth narrated in the *Saheehayn* about the three people who entered a cave, and a rock fell and blocked their way out. They asked Allaah by virtue of their best deeds (to save them). A person may also ask Allaah by virtue of his total dependency upon Him, as Allaah mentions in the Qur’aan (interpretation of the meaning): “[Ayyoob said:] ‘*Verily, distress has seized me, and You are the Most Merciful of those who show mercy.*’

[al-Anbiya' 21:83]; or by admitting his own wrongdoing and his need for Allaah, as Yoonus is described as saying (interpretation of the meaning): “None has the right to be worshipped except You (O Allaah). Glorified (and exalted) are You. Truly I have been of the wrong-doers.”

[al-Anbiya' 21:87]

The rulings on Islamically correct tawassul vary according to its type. Some types are waajib, such as seeking to draw close to Allaah through His names and attributes and through Tawheed (believing in His absolute Oneness), and some are mustahabb, such as seeking to draw close to Him by virtue of all kinds of righteous deeds.

Tawassul that is bid'ah and therefore forbidden:

This is the attempt to draw close to Allaah by means of things that He does not like and that do not please Him, whether they be words, deeds or beliefs. One example of this is trying to draw close to Allaah by calling on the dead or people who are absent, asking them for help, and so on. This is a form of major shirk (*shirk akbar*), which goes against Tawheed and means that a person is no longer considered to be a Muslim. Calling upon Allaah, whether it is for a purpose such as asking Him to grant some benefit or to ward off some harm, or as an act of worship to express humility and submission before Him, can only be addressed directly to Allaah. If du'aa's or prayers

are addressed to anything or anyone else, this is shirk. Allaah says (interpretation of the meaning): “*And your Lord said:*

‘Invoke Me (and ask Me for anything), I will respond to your invocation. Verily! Those who scorn My worship [i.e., do not invoke Me and do not believe in My Oneness], they will surely enter Hell in humiliation!’ [Ghaafir

40:60]. In this aayah, Allaah explains the punishment of those who arrogantly refuse to call on Allaah, whether they call on someone other than Allaah or they do not

call on Him at all, out of pride and self-admiration, even if they do not call on anyone else.

Allaah says (interpretation of the meaning): “*Invoke your Lord with humility and in secret...*” [al-A’raaf 7:55]. Allaah commands His slaves to call on Him and not anyone else.

Allaah says of the people of Hell (interpretation of the meaning): “*[They say:] ‘By Allaah, we were truly in a manifest error when we held you (false gods) as equals (in worship) with the Lord of the Worlds.’*” [al-Shu’ara’ 26:96-97]

Anything that results in equating something other than Allaah with Allaah in worship or acts of obedience is shirk, the crime of associating partners with Him. Allaah says (interpretation of the meaning): *“And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him until the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (one the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping.”* [al-Ahqaaq 46:5-6]

Allaah says (interpretation of the meaning): *“And whoever invokes (or worships) besides Allaah, any other god, of whom he has no proof,*

then his reckoning is only with his Lord. Surely, al-kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah) will not be successful.” [al-Mu’minoos 23:117].

Allaah states that anyone who calls on anything other than him is taking that thing as a god, as He says (interpretation of the meaning): *“...And those, whom you invoke or call upon instead of Him, own not even a qitmeer (the thin membrane over a date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were*

to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad), like Him Who is the All-Knower (of everything).” [Faatir 35:13-14].

In this aayah, Allaah explains that He is the only One Who deserves to be called upon, because He, and no one else, is the Sovereign who is directing everything. Those things that are worshipped cannot hear du’aa’s, let alone respond to the one who invokes them, and even if they were able to hear, they cannot respond, because they do not have the power to either benefit or harm.

The mushrik Arabs whom the Prophet (peace and

blessings of Allaah be upon him) was sent to call were disbelievers because of this shirk. They would call upon Allaah sincerely at times of difficulty, but they became disbelievers at times of ease and plenty, when they would call on others besides Him. Allaah says (interpretation of the meanings):

“And when they embark on a ship, they invoke Allaah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.” [al-‘Ankaboot 29:65]

“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allaah Alone). But when He brings

you safely to land, you turn away (from Him)...”
[al-Isra’ 17:67].

“... till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allaah, making their Faith pure for Him Alone...” [Yoonus 10:33]

The shirk of some people nowadays goes even further than the shirk of people in the past, because they direct some acts of worship to something other than Allaah, calling upon them and asking them for help even at times of distress; *laa hawla wa laa quwwata illa Billaah* (there is no strength and no help except in Allaah). We ask Allaah to keep us safe and sound.

To sum up our response to what your friend mentioned: asking the dead for anything is shirk, and asking the living for anything that no one except Allaah is able to do, is also shirk. And Allaah knows best. Islam Q&A Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

583: Priest who uses Islam this site for reference

Question:

Although I am of Christianity, I am using your page as a resource in a paper that I am doing.

May Lord Jesus forgive you in your sins.

Answer:

Al-hamdu lillaah.

You are still in your twenties and you still have enough time to explore and think as well as ponder. Your entering Islam is not a hopeless matter. As you may or may not know, some of the biggest enemies of Islam, even priests, such as Uday bin Hatem and al-Najashi as well as others were non-Muslims and rejecters of faith and then Allaah guided them to Islam.

In any case, welcome to our page as a user. If you have any real questions, you are welcome to ask at any time.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid
(www.islam-qa.com)

501: Do Muslims worship Muhammad (peace and blessings of Allah be upon him)

Question:

Do muslims worship Muhammad (peace and blessings of God be upon him)?

Answer:

No. Muslims do not worship Muhammad (peace be upon him), or any other prophet. Muslims believe in all prophets including Adam, Noah, Abraham, David, Solomon, Moses, and Jesus, peace be upon them all. Muslims believe that Muhammad (peace and blessings of Allaah be upon him) was the last of the Prophets. They believe that only God is to be worshipped, not human beings nor anything else.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid

(www.islam-qa.com)